The Journal of
Pastoral Care

VOL. XII SUMMER, 1958 No. 2

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

REFLECTIONS OF THE SOCIAL, MORAL, CULTURAL, AND SPIRITUAL ASPECTS OF THE PRISON CHAPLAIN'S MINISTRY

THE REV. E. FREDERICK PROELSS, J.U.D.

Resident Chaplain of the Penitentiary of the City of New York on Rikers Island and Staff Member of the New York Protestant Episcopal City Mission Society

I

The Christian minister or priest brings the Christian proclamation into a situation. The message is perennial, given "once and for all." The situation, on the other hand, is ever changing; it is embedded in history, and varies as to place and time. That the proclamation of the unchanging *kerygma* will be influenced by the changing scene is self-evident; it is also sound practical theology.

The field in which the prison chaplain works confronts him with a very special "situation." It is a special situation (1) in terms of the place itself, the closed institution, (2) in terms of its inhabitants, the prison population, and (3) in terms of what the prison setting does to the prison inmate.

Anyone entering prison territory for the first time must have felt and smelled, must have tasted, heard, seen, and finally grasped and understood, on what a strange shore he had set foot. A prison can rightly be called a world of its own, an island-world, a little sub-society with its own specific

pattern. It is an island-world, populated by a characteristic kind of people (characteristic and unique at least in its concentration and accumulation in one single place), a sub-society with its distinguishing rules, customs and codes, its own emotional atmosphere.

It is my purpose to consider some of these points, and I shall begin with the most obvious, the prison reality as such, the institution proper.

There can be no doubt that over the years great strides have been made toward the realization of enlightened penological and correctional principles. The institution in which I minister, with its careful reception program; its large and competent psychiatric unit; the numerous school, training, and play facilities run by good teaching and recreational personnel; its extended social services; its endeavors toward post-release provisions—this institution is an example of the development from just punitive incarceration toward the goal of the reorganization of the offender.

An enlightened philosophy of rehabilitation may have been designed and accepted, it may have been put into practice with good will and with more or less competence—nevertheless *a prison is a prison.* It has been built for custodial purposes, it is entrusted to hold forcibly the men whom the courts turn over to it, to hold them against their will and in a place where they do not like to stay. These custodial purposes loom large, and, where they clash with rehabilitative endeavors, custody usually prevails. These are the harsh facts, and their realistic recognition has nothing to do with the kind of penological ideas and ideals a person may subscribe to.

Furthermore, an enlightened philosophy of modernism, little as it could eradicate the vestiges of force, just as little could it change the fact that in our prisons great reliance is still placed upon fear—sheer fear—as a means of control. Fear is the oldest of all social controls, the most primitive, and there is hardly anyone among the chaplains who would not like to see it replaced by more advanced control mechanisms, such as guilt or at least shame. But a prison reign through harsh discipline and fear has the longer tradition and the stamp of pragmatic expediency, as the custodial staff will assure anyone. Unfortunately, our own experience may have taught us that too many prisoners are relatively insensitive to such higher controls as shame and guilt.

Although I would be the last to accept these facts as a final argument, the challenge and the criticism stand: At present the problem of rehabilitation in prisons is in large part the problem of how to motivate socially and how to develop more adequate internal controls in people who have to spend time confined in institutions not only designed, but also largely doomed, to uphold effective controls by external force and by fear.

Let us turn now to some general considerations of another constituent of the prison "situation," viz., the personality of the prisoners.

To begin with, the prison chapel is a branch of what Richard Niebuhr

once called the "church of the disinherited." Not that I say that there is no extensive criminality among business and professional people, the "white collar" middle and upper world. But what we find to be the bulk of the prison population comes from the lower and lowest social strata, the professionally non-integrated, the economically poor—in short, it comes from the underworld of the paupers.

Now it is a sad truth that the mass of these people are either completely outside the pale of organized Christianity or only superficially linked to it. I cannot help but wonder whether our churches and clergy may not have failed them greatly. We must grant that some individuals and mission societies of our Protestant family have been aware of their responsibility not only to the "poor in spirit" but also to just the "poor." On the whole, however, our denominations seem not to have understood how to transcend the social conditions which fashioned them, i.e., they have not lost the imprint of a middle-class movement. Furthermore, our clergy seem unable or unwilling to express the concern for, and to speak to, the situation of the lower classes. The urge toward "respectability" is great even in those ministers who once came from the social "bottom" themselves.

But the prison chaplain's predicament is even greater than that of the minister. Not only does he minister to the "disinherited," his endeavors are dedicated to the most unfortunate among the disinherited. It is rather safe to say that in our penal institutions we find the human "fall-out" of all organized society, the complete failures in community adjustment, people who could not solve the elementary tasks of civilized life.

When we disregard special cases, we can add that ours is a population not only of a low socio-economic level, but also of an especially low cultural level. The impulses of the men whom we find in prisons are usually crude and aggressive; their minds are undeveloped, twisted, and hostile; their interests are limited and primitive; their tastes, loud and vulgar. Life-goals and life-values are badly distorted, and the inner control mechanisms which permit or prohibit the acting-out of this whole warped world are deficient and feeble.

It is this lack of proper value-systems, together with the lack of internal controls, that concerns the prison chaplains most seriously. I confess that I myself see here, in the field of cultural values and social ethics, the greatest challenge to our ministerial office among the incarcerated.

Our Christian tradition gave to Western man his most distinguishing trait when it proclaimed the glory of his "conscience." Biblical man, always seen as created in the image of God, received his highest status when St. Paul introduced into the body of our Holy Scriptures (and into our language) the concept of *syneidesis, conscientia, Gewissen,* conscience. As I understand it, it is this "conscience" in which we find the seat of all cultural values and decisions of an ethical quality, i.e., considered social and moral standards as to what is right and what is wrong, what the

good and what blameworthy or evil. Therefore "conscience," this most precious capacity of man which allows him to share the knowledge of such manifold values with himself, and in responsibility to the transcendent God—"conscience," this core of a characteristically Protestant vision of man, must become the outstanding concern of the prison chaplain. The lack and disfiguration of it—or, still better, its establishment and reorganization within the men under his spiritual guidance are the prison chaplain's primary concern. Since I have been in the correctional service, I have found myself more and more engrossed with the problem of conscience formation and conscience deformation. What we have learned to call the "sociopathic pattern," the psychopathic character disorder, is basically, I believe, a defect in the realm of the conscience. And is this deformation in terms of socialization and moralization not the greatest problem among the population of prisons? More than that, is it not the problem of criminality as such?

We have touched on the nature of prisons and the usual type of people we find in them. Now let us consider briefly the interaction of the two—the impact of the prison setting on the average inmate.

The total penal situation is somewhat a replica of the state of childhood. Like a child, the prisoner is clothed, housed, fed, cared for; he is told what to do and what not to do, where to go and where to stay: Every least act is directed and supervised, arranged and planned for him. Besides, there is, as in childhood, a good deal of free and idle time, play-time, so to speak.

All this goes easily with the immature—let us say childish—personality pattern of the average inmate. If we observe them in their blocks and also when they are doing their little chores, we find much "fooling around," pushing each other, teasing, giggling. They play ball, dominoes, cards and checkers, or they just doze. The more advanced and alert may read, and even take up the adolescent way of writing poems and novels. I suspect that, just as I have regularly to read the verse and prose of our prisoners, other chaplains may have suffered similar pains. "Pains," I say, not because we may not like poetry, but because such prison literature is mostly miserable.

And so the first great hallmark of prison life is *regression*. By that I mean an open return and reversion to expressions and behavior belonging to an earlier phase of development, an adjustment to a lower emotional and intellectual level. The impact of this unreal, even artificial, side of prison life is readily observed when the end of the inmate's term approaches. Shortly before his discharge, many a prisoner goes through a period of nervous tension. He is haunted by anxiety because he soon will have to make decisions of his own, have to provide for himself, possibly even have to take over responsibilities for others. This state of mind has aptly been described as "short-termitis."

A peculiar aspect of regressive behavior, related to the prison's climate of unreality, is the sex issue. Cut off from the possibility of normal outlets, the prisoner (in a great number of cases) is driven to yield to lower forms of sexual adaptation. Thus homosexuality becomes a major problem. Overt homosexuality is "in its own," and latent homosexuality is easily mobilized in an all-male environment. It thus happens that homo-erotic or homosexual romances blossom and bloom in prison; little dramas and comedies grow out of such relationships and even chapel services may occasionally be troubled by them.

Another outstanding and distinctive feature of the prison situation is *hostility*. Such feeling-reactions are a natural result wherever and whenever man is frustrated in some basic needs. Inner tensions exist in each prisoner from the moment of his admission to the penitentiary. It is true that the shock, uncertainty, and anxiety of the arrest, detention, and trial are now past history—but only to be replaced by other, even stronger, negative feelings. In my initial interviews with the newly admitted inmates, I have seldom found a man who accepted his sentence as just and his transfer to the "penitentiary" as an occasion for penitence. Too many of these newcomers feel that they have been "steamrollered" by police, detectives, district attorneys, cheated by their counsel, misunderstood by a grouchy judge, and let down by friends, even by family. And now they have to face months and years of imprisonment while life on the outside goes on without them. It is an outside world where they have lost their prestige, place of work, and often their belongings—and where they may still lose their wives and girl-friends. The absent, like the dead—they fear—are easily forgotten.

The frustrating situation becomes aggravated by the many custodial necessities in which the inmate is expected, by the very routine and tradition of prison life, to accept the regular counts and lock-ins, his being marched to and from drab cell-blocks and mess-halls, the shake-downs, the visitor and mailing regulations, and dozens or other little irritations.

To such strain the personality of the prisoner, most often already by nature hostile, aggressive, and impulsive, can react in one way only—by hateful antagonism. Just as we found an interaction between the regression-generating atmosphere of the prison and the childish, undifferentiated nature of the average prisoner, so we find an interplay and vicious-circle pull of situational frustrations and the usually hostile, defiant personality pattern of the inmate. Tensions, anger, and antagonism added to more tensions, anger, and irritations make for one final result—an undercurrent of free-floating hostility running through the blocks, an accumulation of bitterness, resentment, hate. Outward compliance to authority is mostly a mask, covering the inner face of defiance. It is explosive material, ready to attach itself to any possible provocation. As occasional riots show, prisons can easily become a seething cauldron of hostility.

II

If this evaluation of the prison situation is not too far from true, then the prison chaplain must bring the eternal message of Christianity into a setting characterized by sub-standards in the moral and social fields and (in psychological terms) by more than ordinary strain and stress. It is a situation of conflict and tension, especially distinguished by its free-floating hostility and aggression, by its unreality and regression. It seemed necessary to enumerate and describe these outstanding features of prison life before going into the discussion of the specific role of the chaplain in such an environment.

And now let us turn to the discussion of how, under these conditions, the prison chaplain may approach the three great traditional aspects of his ministry and office: (1) the ministry of the Word and Sacrament; (2) the ministry of education; and (3) the ministry of pastoral care.

We have already outlined some of the cultural and psychological aspects of the chaplain's congregation. Viewed by the outsider, the prison chaplain may seem to work among the least lovable children of this imperfect world of ours. He deals with those who have more or less gravely offended against holy and secular laws, who often lived in extreme defiance of all accepted moral and social values, who have distorted and warped souls. All that may be true. But, when the chaplain looks a little more closely into the life-stories of such people, he learns that many, perhaps most, people committed to prison have on their own part never received a fair share of what they were expected to give to others—respect and acceptance, understanding and love. Most tragic of all, they did not learn to love because they were never "first loved" before. The Christian knows best what it means to be loved, and, most of all, to be *first* loved. The fourth chapter of St. John's First Letter speaks of it most emphatically.

In a sense, each human being is a potential criminal. We come into the world, not as civilized beings, but with fallen mankind's savage and barbarous heritage. The potentialities to grow into social, moral, and spiritual beings are in us, in *all* of us who were created in the image of God. But such growth is a process in the unfolding of which man needs care and guidance, patient and competent leadership, and examples to identify with. And here our prisoner has often been badly failed.

Far from seeing in every prisoner a wicked individual for whom the only proper treatment is chastisement and punishment, and just as far from the other extreme, namely, the literary cliché that theological and philosophical virtues flourish best among the criminals and degenerates (which comes from reading too much of Dostoevski), the prison chaplain can realistically see in the prisoner a sinner, but a sinner often not by choice, differentiated only by degrees from the more fortunate of his fellow men, and each one still a child of God, no matter how estranged. The prison chaplain's divinely ordered ministry (Matthew 25:36) to the morally and

socially sick and defective persons under his care in one of reconciliation. His penological philosophy is *agape*.

The prisoners whom the chaplain will reach by way of chapel services are, naturally, only a fraction of the prison's population. Religion must be an elective. By its nature it has to be voluntary. This, at least, is how it has to remain with the adult population. Whether or not we should use different methods with the juvenile offenders (young men from 16 to 21 years of age) has become a question to me. If we leave complete freedom to the youngsters, we honor a cherished principle, but at the same time we may miss the first and last opportunity some of these young people have ever had in all their lives to understand what religion is, what it says, what it can give. I have discussed with our custodial staff the possibility of just marching the young men to church, as is done (in one way of another) by the Armed Services. We dropped the idea, and instead went to their dormitories, established discussion groups, explored their attitudes toward religion, invited them personally to church. The result was not too encouraging.

The prison chaplain takes care that the atmosphere in the chapel itself is strikingly different from that in the cell-blocks. The inmates are given a friendly greeting when they enter, and then again individually when they leave. The officers who marched the prisoners to the chapel now keep in the background; they have no command and prerogative here, and will be called to order just as anybody else would be, if it should become necessary. During Holy Communion, the personnel comes to the altar and kneels there together with and next to the inmates. All this expresses the Christian commitment to consider all men as created in the same Image and to restore to the whole congregation a sense of dignity and worth which the inmate may miss outside the chapel. It is also a little step toward overcoming the prison process of depersonalization. But, above all, it is the expression of Christian love.

I personally believe that the chaplain's *preaching* should avoid all thunder, fire, and brimstone. A good and clear moral exhortation will often be advisable, and readily accepted. But the ministry to the distorted and frustrated souls who come to the services (the "tough" ones do not show up, anyhow) has to be more understanding than critical, more persuading and encouraging than pushing. On the other hand, I have heard chapel sermons which showed *too* close an identification with the prison congregation, some unguarded language, some joking reference to clever tricks of a morally questionable nature. I remember a guest chaplain who proudly told my congregation how he himself had paid kick-back money to somebody, who in turn had made it possible for him, the preacher, to land a profitable transaction. The congregation roared and was elated. I myself was greatly depressed.

A sermon that deals with the special, indigenous problems of the prison

and its population is always good. Let me suggest that the immediate aim of dealing with prisoners is to socialize, to instill in them the elements of a moral code. It is a remedial work that we attempt, one which aims to convince the delinquent that the amount of satisfaction obtained from social-normal conduct is more profitable than the sum of the many little pleasures gained from antisocial or immoral acts. Since most inmates have misconceptions about it, it will be well to remind them that good morals for which the church stands are not an arbitrary invention of religion or society but were forced upon man by the mere fact of his very existence. Man was created for community, he is a social-moral being by necessity. We should show the prisoners that God made men for each other, for fellowship, and that moral-social living can provide great happiness and joy, an idea, by the way, which may be completely new to the prison congregation. If we can convince the prisoner that by experiencing socialization and moralization he will have the happy feeling of growing into greater security and maturity and of realizing his higher potentialities, we will at the same time bring him on his way to greater spiritualization, to higher religion, to Christianity. All this is a very elementary spiritual program, a grammar-school stage of religious work, but it may be the highest reach possible under the circumstances.

More often than the parish minister needs to do, the chaplain will meditate with his prison congregation on the emotions of hate, anger, and hostility. From Cain and Abel to the Sermon on the Mount, the Bible is full of material relating to this matter, and the prisoner's daily life gives excellent comparative materials. I have always found that such preaching to the point has a considerable echo.

Also I frequently preach on the mature Christian's attitude toward the great life-problems of work and occupation, of sex and marriage, even on the special problem of homosexuality. In one case, when the latter topic had been announced one Sunday in advance, we had nearly an overflow congregation on the day of the sermon.

We now come to the second major field of the chaplain's office: his educational ministry.

The usual religious knowledge and standard of the church-going prisoners are not too different from those of any metropolitan parish. The person may have been baptized in his infancy and may have attended Sunday School in his childhood, but his religious interest lapsed in the early teens. Our cities are full of Christian illiterates—and so are the penitentiaries.

To accomplish our educational task on Rikers Island, we hold general and open religious classes twice each week, "study groups," as we call them. This program is structured and tries to give an overall view on Bible and doctrine. These classes bring about some requests for literature, and there are optimists who say that the Holy Scriptures are read more widely within than outside the walls of prison.

More fruitful than the study groups, I believe, is the work with smaller and closed groups, none of them exceeding eight persons, and each united by a special interest. As a matter of fact, I would suggest that the "small group" approach is the most promising imaginable. On Rikers Island we have had such special groups for "intellectuals," drug addicts, alcoholics, for "juvenile offenders," and for homosexuals. These groups have not had a rigidly structured program, and, following the requests and interests of the single groups, we have dealt with a diversity of topics, e.g., the race problem (a great problem, by the way, in our prisons), the cause of criminality, motives for the use of drugs and alcohol, and the like. Such group work is in principle not too different from any other psychotherapeutic group approach. It is distinguished only by the fact that the group leader or mediator is a chaplain, that the group members "experience" him, not as a professional psychologist, but as a clergyman, ready and able to deal with their existential problems. This seemingly little difference means a great deal, and it is interesting to note that a member of one of these groups, although seemingly not interested in religion (he had joined the group because the chaplain was "also" a psychologist, as he said), confessed to our psychiatrist that he had begun to pray after the contact with the group.

The experienced chaplain will always find ways to direct the group discussion into constructive and spiritual channels. In my own experiences, each newly constituted group began with an angry criticism of prison life and the administration, especially the conduct of officers. This was followed by a devaluation of society in general and of all authority in particular. All such attacks were allowed and accepted in an understanding way, discussed, and, if possible, set in a wider context. Slowly the group would become more relaxed, defenses would go down, and more fruitful topics could objectively be introduced. New values and life-goals were visualized, and it was often touching to see how the prisoner responded. With the exception of men with serious character disorders (who should not be admitted to or kept in a group), I found a nearly universal aspiration toward growth, betterment, and goodness. I have made it a practice to have each group member who leaves the institution verbalize what he believes he has gained and assimilated through the group discussions. In most cases we have heard a sincere and heart-warming personal testimony and affirmation.

I would like to emphasize that the group approach, especially if not primarily and conspicuously labeled a "religious" one, can be an outstanding and effective instrument, not only for the educational ministry, but also for the spiritual ministry of the prison chaplain.

Much more could be said on this point, e.g., about our music program, vocal and instrumental, which is also a kind of group work, but I still must deal with an extraordinarily important aspect of the chaplain's program: his pastoral care for the individual. Let us take that up now,

since we have already moved from the purely educational into the psychotherapeutic, the pastoral, field.

Much of the chaplain's work is of necessity personal, that which we call "counseling." I will risk argument and suggest that, besides work with a small well-balanced group, the ministry of pastoral care to the individual offers the greatest opportunity that the chaplain can find in all his work in prisons.

But first let me make clear what I mean by the ministry of pastoral care. I know an otherwise able minister who is proud of his "deep" counseling work. What he calls by that name is nothing but having an argument, pressing hard questions, giving a sweeping moral exhortation, and throwing Bible quotations (like stones) at the heads of the perplexed counselees before the session ends with prayer. I will not deny that in a few selected cases such browbeating could be impressive, but it is truly not what I generally would call the modern pastoral ministry to the individual.

To work with the abnormal and distorted souls which he finds in prisons, the chaplain must be a student of psychology. This does not mean that the clergyman must learn all psychiatry, criminology, and penology before he can be an efficient chaplain. But, if there can be no doubt that today a working knowledge of the scientific discipline is of the greatest value for any and all realistic pastoral work, then it is simply a prerequisite for the institutional chaplain to be clinically trained.

Much has been written in recent years on the relationship of religion and psychiatry. Most of us are fully familiar with the problem. I am sincerely convinced that there exists no reason whatsoever to be afraid and suspicious that the knowledge and the mature application of depth-psychology will endanger and water down the spiritual ministry and office of the minister. It remains true that religion, on the one hand, and psychotherapy, on the other, have their very own territories which should not be confused with each other. The goal of psychotherapy is to *heal* the soul, to make it emotionally healthy. The goal and aim of religion is to *save* the soul, to elevate it spiritually, and to bring it into communion with the universal and supreme Being, with God. But, as has been ably said, while the side-effect of mature religion is an eminently psycho-hygienic one, so an understanding of the dynamics of the psyche will enable the chaplain to work more efficiently toward spiritual ends.

After this plea for the clinical pastoral education of clergymen, let me come back to our present topic: the question of pastoral care among the incarcerated, the person-to-person relationship of counseling with individual prisoners.

Every non-Roman Christian inmate of the penitentiary is seen and interviewed in the office beside the chapel by our Protestant Department upon being admitted. This is the only obligatory visit the prisoner has to

pay to the chapel during all the time of his incarceration. It is a very crucial contact, and much could and should be said about it. In the 10 or 15 minutes of such an initial interview the chaplain will get acquainted with the newcomer, and also the prisoner will get an impression of his chaplain. A door may be opened, or a door may be closed, as the result of such a session. During this initial interview I fill in a carefully designed file-card which will help me to keep track of the prisoner. The contents of each following interview will be entered in an abstract, and so the card will give me a good picture of each inmate's relationship to the chaplain throughout all his time in jail.

In any case in which the chaplain finds special emotional problems, difficulties of adjustment, or the need for greater spiritual help, he will arrange a "follow-up interview" with the newcomer. How often have I met an angry prisoner who could not accept having been sentenced and who was completely upset by the unavoidable frustrations of his prison situation! If the difference between Hell and Purgatory in Dante's *Divine Comedy* is basically one of attitude of the sufferer—his being either resentful and impenitent (Hell) or accepting and penitent (Purgatory), then the chaplain will help the culprit so that prison may not become his Hell. Many hostilities can be drained off in such follow-up interviews, many resentments resolved. And that is an important accomplishment in view of the fact that I mentioned above that free-floating hostility is an outstanding problem of prison life.

Of course the truly serious disturbances are immediately brought to the attention of the psychiatric unit. However, when I find emotional problems which I believe I can handle just as well as could our psychological workers—and if the patient agrees—then I go beyond the follow-up stage and an "intensive" counseling relationship is entered into. Other cases requiring this intensive relationship are sent to me by the psychiatrists or psychologists, with whom the chaplain's office has an excellent and close working relationship. They make such referrals especially in cases in which they believe that the problem of the disturbed inmate may be rooted in religious guilt-feelings or in the confusion of spiritual struggles. Integration of the personality is the aim of intensive counseling, an antidote for the other great problem of prison life, regression.

I would point out again that the difference between the psychotherapist's counseling, on the one hand, and the chaplain's counseling, on the other, is not so much one of method and technique. The clinically trained pastoral counselor draws from the accumulated knowledge of his scientific friend, although he cannot and will not forget that, before and after all, he is a Christian clergyman.

The majority of religious counselors, as I know them, observe this last fact. They have good reason to do so. A psychiatrist of high repute once told a group of ministers, after he had them well sold on psycho-

analytic principles, that they never should completely take up psychological and psychiatric approaches and jettison their religious weapons. "Half-baked" minister-psychologists who did not heed this advice would be put to shame by some medical doctors who were doing remarkable work by just using religious means, having gone back and picked up what the mixed-up theologians had left out. In this connection I think especially of Viktor Frankl, who, in his book, *The Doctor and the Soul,* has obviously used religious methods.

Another psychiatrist friend of mine made a similar remark, i.e., that counseling ministers, as compared to psychologists and psychiatrists, have a very significant advantage which they should not underestimate and under no circumstances surrender: We, the clergy, can shoot with a "two-barrelled gun" while the secular therapists possess only a gun with a single barrel.

Indeed, the clinically trained pastoral counselor has the advantage over the psychologist (especially the basically psychoanalytically oriented psychologist as we find him in this country) in many respects, among them the following: (1) Besides all the dynamics of the unconscious and conscious, the id and ego, besides the will-to-pleasure and the will-to-power, the chaplain knows and appeals to man's will-to-meaning, to man's longing and preparedness to realize as many higher values as possible. (2) Furthermore, the secular psychologist, as I have known him, is nearly always rooted in a world-view of relativism, subjectivism, and often a thoroughgoing psychologism, while the religious counselor can speak in terms of a trans-psychological reality, an objective structure of being. (3) Finally, while most psychologists are sold on a consistent, materialistic determinism (which can easily be understood as fatalism), the chaplain can and will appeal to man's ability to make decisions and to take over responsibility, to man's ultimate freedom.

Briefly, we may say that, while the average "scientist of the soul" will always see the psycho-physiological level of human needs (man's biology and his instincts with their goal of "homeostasis"), and while he may also include the psychosocial relationships of man to man, of man to institutions, things, objects, the "pastor of the soul" does, additionally, know a third level of human needs, the spiritual dimension, man's quest, not only for personal and social integration, but also for universal integration, for his inclusion into the whole order of reality, the God-created Cosmos.

New attitudes and new motives, we have learned, will usually grow out of positive experiences and from a changed heart. When the chaplain succeeds in relating the prisoner to at least one person (and that means to trust that person), the chaplain, then such person-to-person experience may help to break the inmate's pattern of defeat. By first offering through himself a right relationship to the inmate, the chaplain hopes also to pre-

pare a better relationship of the socially sick prisoner to his neighbors and to society itself and, finally, to open a new channel for the soul's movement toward God. So, by the grace of Heaven, there may be restored to the prisoner a feeling of being included and accepted, a sense of spiritual worth and security.

All this will start and move the inmate one or two steps forward toward the final goal of true pastoral counseling: transformation, conversion, or, if this should be too ambitious, toward some improvement, namely, toward a greater self-awareness and self-observation, a greater responsibility, better social feeling, and an openness for the spiritual reality.

So much, then, for the ministry of pastoral care in which the prison chaplain engages among those *in carcere et vinculis*. We have seen some of the problems in which the prison chaplain is involved and how his offices of worship, education, and pastoral care are influenced by the unique situation and people to which his endeavors are dedicated.

The chaplain's work is sometimes trying and mostly lonely. He ministers outside the sheltering pale of cultural and denominational homogeneity, and his work is without the satisfactions of an often-lifelong relationship ("from the cradle to the grave"), such as he may have found in an average parish ministry. But what he misses in these respects he finds in double measure in the intensity and acuteness of human relationships as they develop in the cell-blocks and dormitories of a correctional institution, beside the sickbeds, or in the "mental observation" wards of the prison's hospital.

How great is the success of the prison chaplain? He knows that he reaches only a part of his institution, often a small part. But he is not without encouraging experiences, since, by the grace of God, some prisoners have been transformed through faith which the chaplain has helped to kindle. A man who likes to see quick and numerous results may be disappointed, but, if he bides his time and reflects, he may see a great deal of good which is not immediately evident.

THE WILL TO MEANING

VIKTOR E. FRANKL, M.D., PH.D.*

Professor of Psychiatry and Neurology at the University of Vienna, Director of the Neurological Policlinic of Vienna, and President of the Austrian Medical Society of Psychotherapy

Existential Frustration

In spite of a widely held opinion to the contrary, the frequency of neurotic illness has shown no noticeable increase, at least in the last ten years (6, p. 192).[1] However, an increase must be recorded "in the need for intelligent, empathetic psychological treatment" (3, p. 115).

We may not be far wrong, then, when we make the supposition that behind this "psychotherapeutic need," as I would like to call it, there lies that old and ever present metaphysical need, man's need to give an account of the purpose of his existence. A tendency in this direction is also evidenced by the fact that the increasing number of patients who are turning to the psychiatrist come to him not so much with psychic symptoms as with basically human problems.

In previous times such people would turn to the priest, and today, also, many of them still belong to his office; nevertheless, this is a fact which we may know, but of which they are not aware. If this were not the case, then these patients would allow themselves to be referred without further hesitation to the theologian. Yet, this they "almost always refuse to do" (5, p. 232). The reason is simply that we are living in a secularist age and we should not be surprised if the care of souls is also secularized. Even in the last century Sören Kierkegaard ventured the statement: "Preachers are no longer directors of souls, but Doctors have become such." It is futile to inquire into the question of guilt—not that we agree with the opinion of Sigmund Freud that this "turning aside from religion belongs inevitably to the fatal inexorableness of the growing process." But the statement of V. E. von Gebsattel concerning the so-called "migration of Western humanity from the priest to the psychiatrist" is a fact to which the priest may not close his eyes, and a demand to which the psychiatrist may not turn his back, for this is an emergency which demands that he fulfill the function of the medical care of souls.

* This article, "Der Wille zum Sinn," was translated, with care for the exact sense of the original, by the Rev. Joseph E. Brown, S.J., M.S., Saint Louis University, who is now pursuing private study in Austria.

[1] Numerals in parentheses refer to the list of references at the end of the article.

The conscientious doctor can by no means withdraw himself from such a demand. He is precisely the one who may refrain from any kind of pharisaical gloating if the patient cannot bring himself to go to the priest. If the patient refuses to be referred to the priest, the doctor should not turn him away, for "—whether he likes it or not—in the distresses of life apart from sickness it frequently revolves upon the doctor today to give advice in place of the priest," and "it cannot be helped that men today in the distresses of life do not for the most part turn to the priest, but rather look to the doctor for an adviser with practical experience" (13, pp. 96, 26).

If J. H. Schultz "views not without concern certain attempts to bring philosophy and even the spiritual direction of souls into psychotherapeutic treatment" (11, p. 217), he might consider that it is not we, the doctors, who are bringing philosophy into medicine, but it is our patients who are imposing their philosophical problems upon us, for "it is our patients who assign us our tasks of undertaking the spiritual direction of souls in the psychotherapy itself" (G. Bally). Now, suppose that one or another psychotherapist, confronted with this task, is forced into a situation which he is hardly able to handle:[2] this is the way in which psychotherapy as such is growing beyond its previous bounds.

It not infrequently happens that the doctor deserts his task when confronted with the medical direction of souls, whether it be by turning to somatic considerations or by taking refuge in the psychic sphere. The former happens whenever he tries literally to cut the patient off with a bromide and to drown his metaphysical needs in *Tinctura Valeriana.*

He takes refuge in the psychic sphere when he does not present rational counter-arguments to the patient who despairs because he is in doubt about the meaning of his existence. Instead of arguing against suicide, he merely investigates the emotional background of the despair and tries to "unmask" it as an expression of an Oedipus complex or of feelings of inferiority, as if the truth of a philosophy of life depended upon the health of him who has a philosophy of life.[3] In reality truth exists in spite of sickness, and what is more, not only in spite of neurotic sickness, but in spite of psychotic sickness as well. Two times two equals four even when a paralytic says it. There are problems and conflicts which in themselves are very far from being pathological. Even insoluble problems, in so far as they are insoluble, are not yet pathological. We are not "of that naive opinion that the sane man knows no insoluble conflicts" (13, p. 74).

[2] There is "nothing less demanded" from the medical director of souls "than that he lay aside his armor which makes him otherwise unapproachable, that he take off his white coat and put away his stethoscope and other shining and awe-inspiring apparatus, and not hide himself behind mysterious reception formalities" (Erik Sonnhammer, *Existenzanalyse und Logotherapie V. E. Frankls in kritischer Betrachtung,* Dissertation, Philosophische Fakultät der Universität Graz, 1951).

[3] See V. E. Frankl, Psychotherapie und Weltanschauung, *Int. Z. Individualpsychol.,* 1925.

Just as there is *truth in spite of sickness,* so there is *suffering in spite of health.* The first is what *psychologism* forgets; the second is what, as I have called it, *pathologism* overlooks. Pathologism makes no distinction between what is still human in the full sense of the term, and what is already pathological.

For example despair need not necessarily be pathological. One of my patients, a college professor, who periodically suffered from endogenous states of depression was worried about the meaning of his existence, and yet he was not troubled during the depressed phases, but rather during the normal intervals.

Not even "suicide" is necessarily the "end of a pathological psychic development" (10). That is why Hoven could show that in only 25 per cent of the cases in which suicide had been attempted was there traceable any kind of psychic abnormality. By such evidence we do not mean that suicide could solve a problem or a conflict. It could be shown that one man who commits suicide lacks courage, whereas another lacks humility; but if the one is not a hero and the other is not a saint, then still they are not both fools. They are not suffering from a psychic illness, but from a spiritual distress: distress of conscience. And if the conscience of a suicide is also subject to error, by that very fact this error is still something human.

Most dangerous of all is pathologism. It not only confuses that which is human with the pathological, but it confuses that which is most human of all, namely, the striving and struggling of man to invest the greatest possible amount of meaning in his existence and to realize the greatest possible values in his life. That is to say, it confuses that which is most human with something which is all too human—a weakness, a complex.

Psychoanalysis considers man as dominated by the pleasure principle, a will to pleasure; and individual psychology has acquainted us with the meaning of a will to power, status drives; but both have overlooked the will to meaning,[4] the struggle of man for an existence as meaningful as possible. This meaning-orientation of man was not recognized by psychoanalysis. It was falsified and changed into mere instinct-determinism, and the value-seeking of man was changed into pleasure-seeking. Individual psychology saw in the neurotic man only a person who suffered from the so-called inferiority complex, and it overlooked the person (I deliberately do not say "neurotic person") who suffers from the *feeling of meaninglessness* in his existence.

Now, what happens if the person finds himself frustrated in this most human demand for meaning in his existence; in other words, if he fails in his striving to give his life a meaning worth living for—if his will to

[4] See V. E. Frankl, *Homo Patiens,* Wien, 1950, p. 32; Reinhard Lauth speaks independently of me of a "will to meaning" (*Die Frage nach dem Sinn des Daseins,* München, 1953, p. 250).

meaning remains unfulfilled? This lack of fulfillment of the will to meaning I have termed "existential frustration," and I have contrasted it with that insufficiency of sex-drives which in English publications is called "sexual frustration."[5]

One thing we must not forget is that the will to meaning represents not only the most human phenomenon possible, but also that its frustration does not necessarily signify something pathological. A person is not necessarily sick if he thinks that his existence is meaningless, and, what is more, there is no reason why he has to get sick at all. Existential frustration, therefore, consists neither in something pathological nor in something which produces sickness in every case; in other words, it is not something pathological in itself, not even something necessarily pathogenic, for, in so far as it is pathogenic at all, it is only possibly pathogenic. But when it is actually pathogenic—that is to say, when it leads to a neurotic illness—such a neurosis is called *noogenic neurosis.*

Appellative Psychotherapy

At this point of our consideration we see—apart from the aforementioned danger of *pathologism*—a further danger: that of *spiritualism.* One would be said to fall into the error of spiritualism if he affirmed that every neurosis was noogenic.

Eva Niebauer, who directs the Psychotherapy Out-Patient Service of the Vienna Neurological Policlinic, could record by means of sampling from her experience only 12 per cent noogenic neuroses. Coincidentally this percentage agrees completely with that reported by the Psychotherapy Out-Patient Service of the Tübingen University Psychiatric Clinic. On the basis of such evidence we agree entirely with the Franciscan Father J. H. VanderVeldt, who explicitly states, "While it may be true that a conflict is at the root of most psychoneuroses, it is equally true that not all conflicts are of a religious or moral nature" (12, p. 193).

On the other hand, examples of flagrant spiritualism are the following statements from two authors, in whose cases, it is true, one must make allowance for the fact that they are not medical doctors: "Neurosis is always [!] an exaggeration of relative values" (1, p. 3); and "The problem of God is the central problem of conflict in every [!] analysis" (2, p. 311).

Just as spiritualism erroneously diagnoses every neurosis, including psychogenic neurosis (as well as the somatogenic pseudo-neurosis), as a noogenic neurosis, so psychologism considers every neurosis, including noogenic neurosis as well, as a psychogenic neurosis. While *psychologism*

[5] By that we do not wish to say that both types of frustration may be placed on a par in the same category as religion and sex are not infrequently put together, as for example in the words of a bookdealer quoted by N. V. Peale: "Religion is much more popular than sex this year."

projects the spiritual into the purely psychic, the spiritual is wholly ignored by *somatologism.* And, in ignoring the spiritual, it also ignores the will to meaning. Therefore, it stands to reason that a psychotherapy which does not ignore the spiritual will be far more a psychotherapy which "flows from the spirit," such as logotherapy.

Logotherapy calls upon the spiritual in man, and especially upon his will to meaning, and it evokes this will where it is unconscious or even repressed. In the case of noogenic neuroses, in so far as the root difficulty lies precisely in the frustration of this will to meaning—I mean existential frustration—logotherapy tries to elucidate the values whose realization is able to fulfill the formerly frustrated will to meaning and thus satisfy man's claim to meaning in his existence. This is what existential analysis does. If Darwin saw only the struggle for existence, and Kropotkin saw beyond that mutual help, existential analysis sees that struggle as one for a meaning of existence—and considers itself as the help needed to find this meaning.

As stated above, the frustration of the will to meaning, existential frustration, can exist without being at the same time a sickness. Nevertheless, it can be extremely dangerous, and a matter of life or death. For this reason existential analysis can be employed in certain circumstances as a life-saving measure, without being in the literal sense a real, formal treatment of sickness. (Therefore, in contrast to logotherapy, it could actually be practiced by non-medical doctors.) This becomes evident in emergencies, for example, in the case of prisoners of war, concentration camps, or such like, whenever it is necessary to call upon the will to live, to live on, to survive this immediate situation: it is effective, as experience shows, only when this appeal can also be made to the will to meaning; in other words, when that "will to survive" represents an "ought to survive," and is known and experienced as such—in a word, when survival takes on a meaning.[6] So it happened that in all these borderline cases the words of Friedrich Nietzsche found confirmation: only "he who has a 'why' to live endures almost every 'how.' "

I knew a man who was worn out with the weariness of life. He found that he could conquer his weariness at only one single time: when he met a girl in the same straights and saw in her his task of comforting her over her weariness of life—at the same instant his own existence had finally taken on a meaning once again.

In the concentration camp I also met two men who complained that they no longer expected anything from life. I tried to make clear to them that a man really could not ask, "What do I expect to get out of life," but rather, "Who or what is waiting for (German: expecting) me—a man

[6] How much a man is ready to starve if he only sees some meaning in it is evidenced by the so-called Minnesota-Experiment (Compare Helweg-Larsen and collaborators).

or a job, a person or a task?"[7] or "Who is expecting something from me, for example, in a really hopeless situation, that I stand up straight and face squarely the martyrdom demanded of me?" For there surely are situations in which it is certain that a man will never again return to a job or will never see a certain person again, so that it is really true that nothing and no one is waiting for him any longer.

But even then the religious person is immune to despair, for he knows that even then an invisible witness[8] is present, God, and that God still expects something from him. The religious man experiences his existence not only as a concrete task but as a personal mission which is given to him by a personal Being. Thus he sees his task transparently, namely, in the light of Transcendence; he alone can "in spite of all say 'yes' to life" under all conditions and circumstances—in spite of all: in spite of distress and death.

REFERENCES

1. Caruso, I. A.: *Die Wiener personalistische Tiefenpsychologie als symbolische Teilerkenntnis der menschlichen Person;* Wiener Arbeitskreis für Tiefenpsychologie, Vienna, 1954.
2. Daim, Wilfried: *Umwertung des Psychoanalyse;* Vienna Herold, Vienna, 1951.
3. Eliasberg, W. G., "Psychologische und psychotherapeutische Kurpfuscherei in den Vereinigten Staaten," *Schweizer Arch. Neur. u. Psychiat.,* 1948, Vol. 62, 113-118.
4. Helweg-Larsen and Collaborators: *Famine Disease, etc.;* Einar Munksgaar, Copenhagen, 1952.
5. Heyer, G. R.: *Menschen in Not II;* Hippokrates-Verlag, Stuttgart, 1951.
6. Hirschmann, J., "Umweltstabilität der Neurosehäufigkeit," *Arch Psychiat.,* 1952, Vol. 189, 192-207.
7. Langen, D., and Volhard, R., "Mehrdimensionale Psychotherapie," Z. *Psychother.,* 1953, Vol. 3, 1-18.
8. Merloo, A. M., "Pavlovian Strategy as a Weapon of Menticide," *Amer. J. Psychiat.,* 1954, Vol. 110, 809-813.
9. Nardini, J. E., "Survival Factors in American Prisoners of War" *Amer. J. Psychiat.,* 1952, Vol. 109, 244-248.
10. Ringel, Erwin: *Der Selbstmord, Abschluss einer krankhaften psychischen Entwicklung;* Maudrich, Vienna, 1953.

[7] Compare J. E. Nardini, an American military psychiatrist who could make the following observation concerning soldiers in a Japanese Prisoner of War Camp: "Those who gave up earliest and easiest were the younger men . . . who lacked philosophic concepts." By that he means people who did not know that a meaning of existence waited for them.

[8] A. M. Merloo—who coined the concept, menticide—describes in one place how a man could learn from the American soldiers who were prisoners in a North Korean Prisoner of War Camp the following lesson in order to blot out this invisible witness and to instill this conviction: "He can starve and die without anybody knowing about him and his heroism." It must seem senseless to be heroic if no one gets anything out of it, and not even a single person ever knows anything about it.

11. Schultz, J. H., "Der Kontakt in der Psychotherapie," in F. Stroebe and H. Schulte (Eds.): *Krankheit und Kranksein;* Schünemann, Bremen, 1952, pp. 211-217.
12. VanderVeldt, J. H., and Odenwald, R. P.: *Psychiatry and Catholicism;* McGraw-Hill, New York, 1952.
13. Weitbrecht, H. J.: *Kritik der Psychosomatik;* Thieme, Stuttgart, 1955.

UNDERSTANDING ONESELF AND MARRIAGE

THE REV. H. WALTER YODER

Director, Rockford Counseling Center; Executive Secretary, Michigan Association of Religious Counselors; and Pastor, Northland Congregational Church, Rockford, Michigan

The man across from me rubbed his chin and mused almost to himself, "I wonder if I could have been helped before my marriage to prevent all this difficulty now. I don't know, though, I wasn't really in any mood to listen to anybody."

He was one of many clients who have come to ask themselves that question. Their marriages breaking up, they had sought out a marriage counselor for professional help. Now having worked into deeper understanding, they wonder if they could have been saved from this painful experience and from the suffering visited upon their families. They know now it would not have been easy.

Others who know of my work and interest ask a similar question. Parents desiring the maximum possibility of their children's happiness, young unmarried adults desiring to prepare themselves for this great adventure, pastors desiring to help the couples coming before their altars are all deeply interested.

As I have shared the inner lives of people in counseling, suggestions have come to mind. These suggestions involve help in exploring the self, in searching oneself more deeply, and in identifying and recognizing the forces, attitudes, and feelings which will most surely influence our marital relationship.

First, we must recognize how to become aware of our "self," its attitudes, feelings, values, and motivations.

Joan is a college student with part-time work, going steady right now, and looking forward to marriage. She thinks a great deal of her present fellow and enjoys their many dates. Lately, however, her folks tell her that she is looking pretty sloppy when she brings her boy-friend over to their home. In addition, she says, with resentment, that her folks are saying she is showing a good deal of resentment.

She recognizes herself that she is not giving attention to her grooming, that she falls asleep when baby-sitting with her boy-friend at her

folks' home, and that she does feel increasing resentment toward her folks. She feels that she has more dates than she can handle and is tired, that she ought to be able to "let down" and "be natural" with the boy-friend, and that she cannot accept her folks.

Joan wants to be loved and wants to be married. She tries to reach these goals by trying to be close to the young man and please him even when she is over-tired and really cannot enjoy some of his interests. Her own suppressed feelings begin to sour and to turn into resentment. This resentment is turned toward her folks and she feels that their lack of love for her is the source of all her trouble in life.

Probably this process would simply continue without too much thought on her part except that the same thing has happened before. She had been engaged to a fellow she liked very much and wedding plans had been made. However, the same desire for closeness resulted in trying to "please" to the point of suppression of her real self. This in turn generated resentment which was directed toward her folks. In that case, she began to express her resentment to her boy-friend, thereby creating a sense of closeness in sharing her "martyrdom" and generating resentful-protective feelings within him. However, resentful feelings are like poison to the human spirit and, once started in him also, they finally turned against her, too, and the relationship crashed. Alienation from folks and from her fiance followed.

Because of her folks' insistence, she came for professional help and is gradually identifying the disastrous tendency to work toward love and closeness by "over-pleasing" and suppression which results in alienation and isolation because of the resentful feelings generated.

A little further exploration of her past helps to make clear why this should be a "natural" tendency within her. Because of her father's desertion of the family, she was put out in a foster home at a very early age. There followed a series of foster homes and rather unpleasant experiences until she finally came to her present "folks" at ten years of age. It is not surprising that she would want love, warmth, closeness, and the security of her own family. It is also to be expected that she would feel she would have to go to great lengths of "pleasing" and suppression to reach these goals and, being doubtful that they were attainable or had been reached, would be constantly testing the love by "letting down" and seeking acceptance for her "worst self."

Once she identifies these trends, forces, desires, goals, and distortions within herself, she can begin to think of changing some, redirecting others, and knowing which will be a strengthening force in her life.

Of course, Joan does not desire to bring these disasters down upon herself nor does she desire the frustration and feeling of rejection and guilt that she suffers. She is, in fact, determined it shall be otherwise

But determination and effort alone are not enough. New insight into how this energy is used and misused by the self is essential.

Second, we must know how very difficult it is to leave that which is familiar.

In the case of Joan, in spite of all her best intentions, she actually will tend to follow the familiar attitudes and relationships she has known in the past. Intellectually she is sure that some men certainly can be trusted and depended upon, but she actually acts and feels toward men in terms of the desertion and disaster which she experienced, and is familiar with, in her father. While intellectually she knows not all people are rejecting, she actually acts and feels and expects from people the familiar rejection she faced going from home to home.

Jean is a married woman with two children and fifteen years of married life behind her. She is deeply upset because she wants a husband that she "can lean on and who will take care of her." Actually she feels that her husband leans on her. She is vaguely conscious that in some manner she also helps to bring this on. She does tend to "take over" and be the leader and decider in the family until finally she can't stand it and blows up in resentment. She would like to be otherwise, but finds she has great difficulty in changing.

Jean's father was sickly. Her mother supported and "ran" the family. While her mother was sympathetic with her father, she could never depend on him actually to take care of the family. Jean would like to be a wife that would strengthen and draw her husband out to becoming head of the family. In a way she is still trying to get a father that she can respect. On the other hand, she has no familiarity with how this is done. She actually, in spite of her intentions and desires, follows the familiar course of the "mother" and "father" role that she knew. She has no example or actual experience to guide her in achieving her different goals.

Most young people approach marriage with an idea they will follow practices of their parents which they regard as valuable and change others which they regard as damaging. It will help the relationship immeasurably if each partner recognizes the tremendous force toward following the familiar, as we know it in our own families, and the effort, and love, and insight, and creative imagination it will take to enter strange attitudes, roles, feelings, relationships.

Third, the new relationship may aid the creative change or it may solidify the old and familiar ones.

A common answer to the two difficulties just mentioned is that, within the freedom and love of the new relationship, self-knowledge will grow and new and more creative attitudes, feelings, and roles will develop. Love is the answer! This is true for we know that only within the atmosphere of a deep and sure love are we freed for self-scrutiny and self-examination

and stimulated into new ventures and new lives. Therefore, "learning how to love" is indeed the best preparation for a real and deep and abiding union in love. And this "learning how to love" seems to occur in relationship with another person.

However, we are also aware that many—maybe even most—couples enter marriage feeling that they "are in love" and that their relationship will bring about such venturesome freedom when in actual fact it somehow only solidifies old attitudes. Jean finds herself more and more isolated within the old and familiar ways of her mother and it is obvious that Joan will not "learn to love" just within this new relationship alone.

Bill was orphaned as a little boy. Without experience in relationships, he was awkward and ill at ease, but desperately desired warmth and response from a woman. He counted on a woman who appeared warm and outgoing, sure that in her would be found the satisfaction of his yearnings and the "reaching across the gulf" which he was unable to do. Such an expressive and aggressive woman symbolized love to his inner feelings and condition. It was "natural" that he would be fooled by a frigid woman who, with no depth or inner feeling and meaning, could appear so "warm" and aggressive on the outside. His fears and her lack of deep responsiveness frustrate them both.

Experience shows us that, while love may be the real answer to our needs, we somehow count on something which is really not love or which is not the kind of love which genuinely builds and strengthens freedom. We cannot just trust that a new relationship which "appears" to have love in it will, in fact, have the particular kind that we need.

In fact, we see that one symptom of an inability really to love freely or see clearly is faith in something external to ourselves—like a new relationship or new person—to change us. It is one thing to feel that it may *help* in some degree if we can use it. It is quite another to think that some new individual will *do* it.

Endless frustration and catastrophe await those who rely on something external to themselves to "save" them or "change" their lives, whether it is a new mate, a vacation, a book, a job, a church, a religion, etc. Some real understanding knowledge of the truly helpful kind of love must begin within before it can be identified and contacted without. Dependency is often and tragically mistaken for love, so also is the independency which masks fear and suppression.

Fourth, learning truly to love is the soundest preparation for rich and abiding union.

Through the course of our discussion, which has been somewhat negative, we have uncovered the hints and clues as to the nature of what a real and helpful freeing love it.

It can be innerly experienced as well as externally, therefore it had

better be innerly discovered if we are to be sure that we can recognize, accept, and use it from the outside. Knowing how to love is to be able to do it right now—to be a loving person—in the midst of whatever circumstances and situations we now find ourselves. Once the power of love is appropriated from within, love power develops to overcome the inertias and resistances of life.

We also see that this love power which needs first to be recognized within is something which must be received in our whole self. Just mind is not enough, just spirit is not enough, just body is not enough, and just emotion is not enough. But to learn to love deeply and wholly so that unconscious distortions and resistances are rooted out and recognized is our need.

This love is more than a personal feeling, it is a power that leads to a creative freedom, into a new and better self. It is a presence that develops the imagination, encourages creative venture into new roles and attitudes, and sustains us under the attacks of resentments and hostilities and then seeks to dissolve them.

The best preparation for marriage, then, is the same as the best preparation for any of the great adventures of life: to grow in the Love Power of the universe. This can take place anywhere and at anytime. It occurs wherever we can speak more freely, more fully, and more honestly and listen more appreciatively. It occurs wherever and whenever new insights come alive within our spirits, become integrated with the old self in such a manner that a really new self is born, lead us into an increasing appreciativeness of creation and its source, and brings us into deeper communion with such growing persons. This is God, Creative Love, at work among us!

It is to be expected then that our preparation will best occur in relationship with those who truly know the God of Love. It is natural that this should be one's pastor or one trained in the things of God in human life, but it may occur among the untrained who have become aware of this power in their lives and committed themselves to it.

Wendell has been married twelve years and has three children. Outwardly he is a successful salesman, but be came concerned about his social relations. He had deep dependency feelings about his mother, together with their usual accompanying resentment and hostility. He rejected all women and carried a deep resentment and hatred toward everyone. Now these feelings have been worked through and he finds himself coming out from the burden and cloud of resentment and hatred and into a new dawning consciousness of the love and wonder of the world about him. The great gulf between him and his wife came into his awareness.

"Suddenly," he says, "the world simply looks different. I realize what cold rejection was suppressed within me, as I now feel the desire to really know people for what they are and to really want to love and be near my wife."

USING A RELIGIOUS COUNSELOR IN AN INSTITUTION

MRS. LAWRENCE E. VOSS

Executive Director, Methodist Community House, Grand Rapids, Michigan

A young vivacious mother with a charming personality joined our staff as an assistant in the Day Care Center. She is quick as a fox as she moves about learning from the other teachers. She is eager to learn and learns well. She is a joy to have around for she sees the humor in every situation. She has great warmth for people and is able to communicate it to a weary mother as she picks up her child at the end of the day. It gives this mother strength to carry on after working all day. But something is wrong?

"Mrs. Voss, I just don't understand it. I want to learn. I ask all kinds of questions. I respect the other teachers. But something is wrong. Tell me what is it?" How do I tell her that her eagerness, her warmth, her vivaciousness—all of her assets—can become her liabilities? How can I help her to understand that these assets are threats to other staff members? How can I help her to use these assets wisely and to build a good relationship between the other staff members? How can I best help her?

An attractive young mother came into my office after having received her divorce. Her husband was sentenced to a long prison term. She had two small children and the question "what next?" was before her. "I suppose I should get a job. I was a good medical technician before I was married. But I'm so tied up in knots inside. I get so nervous with the kids I scream at them all the time. I feel too tired to move or do anything." As I listened to her I realized that I must help her. Not the kind of help in which we give her the names and addresses of a couple of doctors who might need a medical technician or would know of a doctor friend and so on. She needed guidance to develop an inner strength. A strength that would carry her out into the world to find her own employment, to find suitable housing for herself and her children, and to develop a whole new life. Could I give her this kind of help?

The Community Chest didn't make its goal! We were cut 50 per cent. The women in the Methodist Churches throughout Michigan Conference had given again and again to the building fund—we can't ask them for more. We were in a terrible fix—financially. There wasn't

enough money to pay salaries! The President of the Board of Directors expressed great concern. "I don't know what we can do. There just isn't any money. I guess we will have to close down our new building for this coming summer." The Treasurer was completely baffled. "I just can't carry on. The bills keep coming in—salaries have to be paid—I don't have any money in the bank so I can't write any checks." It was a serious situation. I knew I must have faith and it must be strong enough to feed back to the President and Treasurer of our Board of Directors. But I, too, was worried. I needed to talk all this over with someone. I am director of a Community House.

I believe the Community Center - Settlement House is needed today. It must play a more important role than it has in the past. It must move out of the framework of serving just the slums or ghettos and into all communities, for it is needed by everyone.

It took hold in the slum communities. The needs were more evident. The "surface" needs, such as food and clothing, were and are crying to be met in these crowded areas. The Community Centers set out to meet two needs: (1) to refer the person to the proper agency to get a food allotment and then (2) to sign him up for a group experience such as cooking, meal planning, and so forth.

As I have developed the program at the Methodist Community House located in what is known to our city fathers as the "East Ghetto," I am becoming aware of this deeper need to find complete acceptance in all people. This need must be met, if man is to feel whole.

I think the best way for me to tell you about that need is to introduce you to Suzy. She is an attractive girl in the middle twenties with a contagious smile and chuckle. She came to my office one morning broken in spirit. Her husband no longer loved her. He wasn't giving her enough money for food and clothing. There were four children: Butch, a first-grader; Kathy in kindergarten; a pair of twins two and a half years of age. One of the twins was in Sunshine Sanitorium for tuberculosis, and had been there for about a year and a half. "What could she do?"

I swung into action to meet the evident needs. The welfare issued emergency food checks for commodities and the essentials. The nurse called and "investigated" the home situation. It was clean and neat but poorly furnished. All evidence pointed to the fact that Suzy was a neat housekeeper. Welfare workers dropped in at odd hours to check on Suzy. The decision handed down: she was a good mother. The neighbors vouched for her. Each week during this period Suzy would come and see me and share with me the ways in which her needs were being met. But still things were not right. They were improving, but still not what she wanted. She wanted to love her husband, to be loved by him, to have a good home and a good father for her children. Pressure was being placed upon her by the welfare worker and the police inspector to go to another agency for help to meet this need. They tried, and are trying, to help her.

When she decided to go to the other agency I told her she had a choice to make because she could not continue counseling services in two agencies at the same time. She went to the other agency. It is over a year now, and this past Christmas I checked on things indirectly. They are not good. Her husband has moved out and into a rooming house. There is little food. The house is heated by the oven of the gas stove. Her husband gives her five or ten dollars a week for everything. This keeps him from being picked up for non-support. She has been advised to divorce her husband, but she continues to believe that if she can just become stronger she can bring her husband back to herself and the children.

I feel Suzy needed to be loved. Sure, you will think, her husband failed her. But I failed her, too. It was my place to love her unfailingly, constantly, and strongly. I recall, now, such remarks as, "I got up this morning, did my work, got the kids dressed before 9:00, because I was going to see you at 9:30." And one day she said, "I feel so much better after seeing you." I couldn't hear her at the time. I couldn't hear God speaking to me. I was too wrapped up in my own feelings, needs, and details. However, I am indeed grateful that I had enough sensitivity to come to the following conclusions: (1) That there is a greater need in people that must be met before, or while, the evident needs of the body are being met. (2) That the existing agencies carry too great a load in meeting the evident needs to take time to develop the sensitivity required to do it and too many of the workers do not recognize the power that lies dormant in the individual. They feel the individual can't do anything, and the social worker must do it all. (3) That I, the Director of the Community House, have a very important role in the lives of those who come to me for help. (4) That I needed a religious consultant on my staff.

To me this fourth conclusion was the most important, but to many it seemed utterly foolish. Our Methodist Community House was only a small organization. We had only two paid workers; myself, as the Director, and the other, our nursery-school teacher. We operated on donations and gifts from the Woman's Society of Christian Service of the Methodist Churches in the Michigan Conferences. (We later were accepted by the Community Chest.) This was an "over and above" giving of their regular mission pledge. You can imagine the reactions I received when I began dropping little seeds here and there among the members of our Board of Directors. When I first brought it up to the Board their first reaction was of financial concern: "We just couldn't pay for it!" A few women on the Board caught the need of such a person, and had the faith that money would come in. We took the first hurdle. One of our members, a devoted church worker came up to me afterwards quite disturbed that she was unable to persuade the Board to deny this request. "Someday you're going to talk your way into Hell!" she said. Maybe so, but right now I had the go-ahead signal to find a consultant. Of course, a committee was set up to discover one with me.

Whom could we get? The psychiatrists and psychologists were so frightfully expensive and we were not quite sure we wanted such a person. Who? But I knew what I wanted in a consultant: (1) He must have psychological training with clinical experience. (2) He must have theological training, with a good understanding of Jesus' teaching and message. (3) He must know his God, be called by God, and be dedicated to do the will of God. Quite an order? Really, a man of God trained in psychology and with clinical experience.

I was fortunate in that the majority of members of the Board liked the qualifications which I felt important. Now, to get him? We did. Today, the Reverend H. Walter Yoder is a consultant on our staff, once a week. Our staff, by the way, has changed. I am still the Director, but we have six nursery-school teachers in our Day Care Center, a full-time housekeeper, two secretaries, a supervisor of our group work which consists of seventeen groups, over fifty volunteer leaders, and a couple who are working on the beginnings of a referral counseling program. We're just starting to do the job that needs to be done.

How Do We Use Our Consultant?

This too has changed. I originally had the idea that I would have everybody needing help come to the Methodist Community House on Tuesday and see Mr. Yoder. It was that easy! I wouldn't even have to get involved. I soon learned that wasn't the best way to use his services. I couldn't line up people to see him one day a week. I was seeing and meeting people every hour of every day. People needed to be loved and understood upon the first greeting. So the following ways of using this service have been developed in practice:

1. *Working on me.* By that I mean I realized it was very important that I become first aware of my own inner needs, to become more capable of loving all people, even those who were unlovely to me. I realized the more I became aware of my needs, hidden ones, needs in the subconscious, I became more sensitive to the needs of the people. The deeper this sensitivity, the better I am able to let God flow through me to those I see. This, in turn, sets free some of the love within them. To me this love is God and this is the most powerful force existing today. Then, too, it is so important that the head of organizations, institutions, churches, etc., talk regularly with a consultant to sense fully the needs and growth of the institution.

2. *Working through me on others.* I found that each week I would greet Mr. Yoder with a load of what the social worker calls "cases" and he calls "clients" with the ever present cry, "What do I do now?" At this time I would receive guidance and help and preparation for my next visit with the person.

To see a consultant and go through this growth process and gain help for the next encounter is a weekly "must."

3. *Working through staff members to others.* With our growing staff, more and more people are being served. Therefore, each staff member must become far more aware of his own needs and then the needs of others to do an effective piece of work. Our two secretaries are also using counseling. One is now doing "referral counseling." Our Group Work Supervisor is given the opportunity to use the services of the consultant. I have not insisted that any of these staff members enter into this relationship. This choice they must make, because no one can be forced into this relationship and grow. It must be something each wants and hungers for as a means of personal change, growth, and development. When this is evident, others will be reached and helped. I hope this is just the beginning and that more and more of our staff members will avail themselves of this service. I hope we will be able to convince the Board of Directors that we need more time!

Why Do I Feel This Is Vital to Our Institution?

We are His people, the sheep of His pastures. Some of us He has chosen for a specific job as leaders. To carry out his plan, He must talk continually to us. I feel God talks to me through people, all people, but especially, I feel, through the Reverend H. Walter Yoder. I feel very strongly God is in this relationship. Because of his dedication, skill, and training, he allows God to flow freely through himself to me and to our staff. I then must develop a receptivity. I often neglect the will of God because I am unable to hear Him in my own weakness, fears, etc. Many times what I considered my strengths were my weaknesses. I found out that what I thought were my good points and my virtues were my stumbling blocks. This meant a change. When I am able to give way and let God flow in a very new and different way than any pointed out to me in college, School of Religious Education, Seminary, and other places where I have bent my ear, I am able to feel new energies and powers released within me and I am able to do more.

If I, as the Director of the institution, could continue to grow, change, and release more of the power within me, which is to me God, then more would flow from me to the staff members and other people. Then, in turn, when they were able to accept this love-power of God, and not reject it, more of God within them was released and they would change, and the lives of those about them would change. God working continually in all people! But this is *not* easy! We have to work through preconceived ideas, give up those things within us which we hold so close and dear. The leader of an institution, agency, school, or church must be ever growing, changing, and letting God flow as the most contagious and powerful force in existence.

To my fellow ministers, deaconesses, directors of Christian Education, and other "end-of-the-liners" with responsibility of heading an agency or an institution, I enthusiastically urge the regular use of a trained religious counselor.

RELIGIOUS OBSERVANCE AND MENTAL HEALTH: A NOTE

LEAH GOLD FEIN, PH.D

Certified Psychologist, Stamford, Connecticut

During the year 1952, in the process of testing patients at the Connecticut Commission on Alcoholism Clinic in Stamford, the writer was impressed with the disdainful remarks made voluntarily by many of the patients about the "hypocrisy" of their parental attitudes toward religion. This experience suggested that the degree of religious observance in the childhood home plays an important role in the maintenance of mental health. Consequently, when the present investigator set up a research design for standardizing the 3DAT (Three Dimensional Apperception Test)[1] she decided to include two questions on religion that would permit testing her "hunch" on the relationship between religious observance in childhood and the maintenance of mental health.

Each subject was asked, at the beginning of the test session, these two questions: (1) "What is your religious background, i.e., what was the religion of your parents?" (2) "Would you describe the religious observance in your childhood home as having been orthodox, liberal, or token observance?" It was expected that the question on degree of observance would significantly discriminate normal adults from mentally and emotionally sick adults.

The normal adult sample was obtained during 1953 through the kind efforts of Miss Julia Zygmont, a Vice-President of the First National Bank of Greenwich, Connecticut. Twenty-five men and thirty women volunteered to be tested. The volunteers included officers, tellers, and clerical workers at the bank as well as business and professional men and women and housewives predominantly from Greenwich with a few from Norwalk, Connecticut. This sample was drawn from the middle and upper-middle socio-economic level of the urban population.

An alcoholic sample of thirty-one adults was collected during 1953 at the Connecticut Commission on Alcoholism Clinic. This clinic services the southern part of the state and draws heavily from the Greenwich and Stamford populations. These subjects also came from the middle and upper-middle socio-economic level of the urban population. The hospital

An abstract of this paper was published in the *Academy Reporter,* December, 1957.

[1] Allen, D. T.: *The 3DAT;* The Psychological Corporation, 1948. Distributed by Stoelting Company.

sample of fifty patients was collected during 1952 and 1953 at the High Point Hospital in Portchester, New York. High Point Hospital is a small private hospital with thirty-five beds. The High Point sample came from Westchester County, New York State, from New Jersey, and from the southern tip of Connecticut. This sample, like our other samples, represents the middle and upper-middle socio-economic level of the urban population.

The mean age of the normal sample was 35 years, with a spread of from 17 to 56 years. The mean age of the alcoholic sample was 42 years; the spread from 22 to 66 years. The mean age of the hospital sample was 39 years; the spread from 17 to 81 years.

The mean number of years of schooling of the normal sample was 13 years with a spread from 6 to 18 years; of the alcoholic sample, 13 years with a spread of 7 to 19 years; and of the hospitalized sample, 12.5 years with a spread from 6 to 18 years.

The mean number of siblings in each sample was 3 and the spread was from 1 to 9. In other words, our samples came from comparable sized families. The mean rank among siblings of each of our samples was second, indicating that our samples represented on the average the older siblings of good-sized families.

The data presented above indicate that our samples were similar in age, schooling, size of family, and position in family.

Of the normal sample, 44 per cent were married and 46 per cent were not married; among the alcoholics 97 per cent were married or had been married and 3 per cent had never been married; among the hospital patients 60 per cent were married or had been married while 40 per cent had never been married.

Among the married subjects, the mean number of children in the normal sample was 1, with a spread from 0 to 4. The hospital sample was similar, with 1 the mean number of children and a spread from 0 to 4; while the alcoholic sample had a mean number of 2 children and a spread from 0 to 9.

TABLE 1

RELIGIOUS BACKGROUND

Religion	*Percentage of normal sample (N=55)*	*Percentage of alcoholic sample (N=31)*	*Percentage of hospitalized sample (N=50)*
Catholic	42	55	10
Jewish	16	—	50
Protestant	42	45	35
Mixed	—	—	5

The religious composition of the samples is presented in Table 1. The data in this table indicate that the normal sample is adequately repre-

sentative of the three major religious groups in the general population. The alcoholic sample is typical of alcoholic populations generally. Alcoholism is a rare ailment among the Jewish populations. Our hospitalized sample appears to be heavily loaded with Jewish subjects, which, after a fashion, compensates for the lack of Jewish subjects in the alcoholic sample.

TABLE 2

SIGNIFICANCE* OF THE DIFFERENCE BETWEEN NORMAL ADULTS AND MENTALLY SICK ADULTS IN DEGREE OF RELIGIOUS OBSERVANCE IN CHILDHOOD HOME

Degree of religious observance	*Normal sample*	*Alcoholic sample*	*Neur.*	*Depre.*	*Catatonic*	*Paran.*	*Total sick*
Orthodox	32	11	3	3	3	5	25
Liberal	17	—	—	—	—	—	—
Token	6	20	14	3	3	16	56
Totals	55	31	17	6	6	21	81

$p(2df) = .001$

* All samples differ significantly from the normal sample at the 1/10 of 1 per cent level of confidence.

The data presented in Table 2 indicate that normal adult samples can be distinguished from mentally and emotionally sick adult samples better than 99 times out of 100 on the basis of the degree of religious observance in the childhood home. These data suggest that normal adults come from homes where religion was respected and so observed, while mentally sick adults are more likely to come from childhood homes where religion was treated lightly or neglected altogether.

These findings support our hypothesis that the degree of religious observance in the childhood home plays an important role in the maintenance of mental health.

LIBRARY
PACIFIC SCHOOL

The Journal of
Pastoral Care

VOL. XII SUMMER, 1958 No. 2

EDITORIALS

Strengthening Theology in Pastoral Theology

The increasing number of books in the whole field of *pastoralia* and particularly in pastoral care certainly reflect a growing awareness and interest. But the content, the orientation, the concepts also reveal a need for a greater emphasis of the basic *raison d'etre* of the Christian pastor. While many authors acknowledge the weaknesses, limitations and the failures of Protestant pastoral care today, one wishes that there might be more recognition as to the pastoral implications, and obligations, implicit in the Christian Gospel. Too few writers indicate a theological basis for pastoral concern and for the *real* purpose and objectives of pastoral care. Only infrequently is there an explanation of what the clergyman's *unique* contribution may be, although all authors insist that he has one!

Pastoral theology is deeply indebted to the social or behavioral sciences for significant insights into both personal and social relationships. But in responding to this emerging and exciting knowledge there has been a tendency to subordinate the Gospel and thereby accept the domination of these newer disciplines. This, however, is a disservice to all concerned. Pastoral theology has its own unique contribution to make. Rather than viewing religion as one more social resource to be mobilized in the total effort to improve the lot of modern man, pastoral theologians need to reaffirm the Christian Gospel or Revelation for what it truly is, namely a *Divine Imperative*. It is not something we use but instead something to which we respond. The social sciences, therefore, should be recognized as valuable resources which can be mobilized in our all-out effort to prepare men for the service of God.

One searches hopefully in contemporary pastoral literature for some reference to the Christian faith as a body of belief, to the historic tradi-

tion of Christianity, to the Bible as a source of revelation, to the Christian's role as a priest to his neighbor, or to the "mutual edification and fraternal correction" which McNeill reminds us served an important pastoral function in the life of the early Church and also in the first centuries of the Reformation.

Rather than viewing Jesus Christ as simply an example, guide, Friend, or *The* Pastoral Counselor, we need first of all to see in Him the mighty act of God which makes life—eternal and abundant life—available to all of us. *This* is what provides the motivation and the power of pastoral concern. We seek to minister to the needs of others, because *God first loved us.* It is within the new Covenant with a God who works in history that we find the framework, the direction, and often the means for our pastoral ministry.

Little has as yet been written on the source and nature of clerical authority. For the minister *does* have authority, not only as a sacrament-administrator and a Word-preacher but also as a shepherd. We look, often in vain, for instruction on the forgiveness of sins, healing, exorcising, admonishing, the administration of discipline—whether penitential, punitive or outright exclusion. If the Church itself cannot effect corrective discipline today, surely the clergyman—in his pastoral relations as well as in his preaching—can make clear, without threatening or censuring, the undeniable fact that *all* men have a moral responsibility and that they stand under the judgment of God.

Furthermore current literature on pastoral care does not show much concern for and in pastoral and intercessory prayer. One again looks in vain for guidance in this basic, religious exercise. Surely the *abuse* of prayer does not justify ignoring it, anymore than the neurotic exploitation of clerical authority denies any consideration of that unique pastoral relationship.

In short this critique is a plea for a solid, realistic, deep pastoral theology grounded not simply in psychology and psychiatry but in *all* the social sciences and—first and last—in historic Christianity. This means a re-examination of syllabi, bibliographies, lectures, assignments, and particularly writing and research. Sabbaticals can provide the much-needed perspective. With the aid of generous fellowships our teachers, whether in seminaries or in clinical training centers, can and must address themselves to the strengthening of theology in pastoral theology.

R. J. F.

BOOK REVIEWS AND NOTICES

Edited by The Rev. Rollin J. Fairbanks

Meet Joe Ross: Russell L. Dicks; Abingdon Press, New York, 1957, 160 pp. $2.50.

The structure of this book is a dialogue between a hypothetical Joe Ross and a hospital chaplain. The author is Professor of Pastoral Care at Duke University Divinity School. Joe Ross is a personality based upon many people whom the author has met in his work as a hospital chaplain-minister.

The conversations are concerned with: how the emotions affect illness; why does one person die instead of another; the degradation of the Christmas season; the devil; what judgment and redemption are; how a good man acts and why (the parable of the Good Samaritan); the worthy person and God's gifts of grace to seemingly unworthy persons (the parable of the Prodigal Son); immortality; how God works in the universe; the problem of pain; alcoholism; divorce; suicide; aging; death; grief; who Jesus is; and how conversation with a trusted friend helps one who is troubled. In the course of the conversations the relationship between the chaplain and Joe Ross changes from that of a counselor-counselee to that of two friends.

The wide range of the conversations provides Dr. Dicks an opportunity to comment on a wide variety of theological and philosophical ideas. His method is to record the conversation and then to conclude each chapter with his own observations about the subject matter of the dialogue.

This reviewer considers this to be a helpful book and may be used in two ways: (1) as teaching something about the relationship of counselor and client; (2) as an apologetic about theological matters. In the first sense it is shown how necessary it is for the counselor to reveal something about himself in order to enable the counselee to have confidence and to reveal himself. It is also shown how this relationship can deepen into friendship. The dialogues indicate that a counselor does not need to "know" everything, and that he also has problems with which he needs to work. In the second sense of the book we may note the discussion of the resurrection in Chapter VIII. Before one accepts the fact of Jesus' resurrection, it may be necessary to examine some of the other evidences for faith in life everlasting: the creative urge in life, the faith of the "saints," and the difference between a dead body and a living person. Having examined this evidence then belief in Jesus' resurrection becomes (or can become) the best sort of testimony for belief in immortality.

As noted above, Dr. Dicks uses his summaries at the end of each chapter to make some observations about life in the parish church. He comments about the great amount of time wasted in committee meetings, and yet he recognizes the fact that some decisions that affect our religious lives may be made in these meetings. Further, in the face of many books that glibly claim

omniscience, it is good to read about a man who has difficulty in knowing God's will in every detail.

The fact that each chapter concludes with a dissertation is sometimes bothersome. It might have been better if the reader were left to do his own musing about the subjects discussed. There will be many who will agree and many who will disagree with Dr. Dicks. For instance, what he says about the church's attitude about divorce and suicide is not entirely fair. There has been a change in those attitudes which he attacks. Often what Dr. Dicks is saying about the church seems to indicate that he thinks of the church as "they" and not "we."

HARRY H. JONES

•

The Healing Power of Faith: Will Oursler; Hawthorn Books, New York, 1957. 352 pp. $4.95.

Will Oursler has used his considerable talent as a popular writer to produce a panorama of the modern practice of spiritual healing. No previous book has given such a broad coverage of religious healing as it exists on the American scene. It reports what is happening in both Protestant and Roman Catholic Churches, and it includes a chapter on Jewish healing practices. The events are seen through a reporter's eyes, and many case histories are provided. The result is a dynamic, easily readable account that will interest both clergy and laymen.

The minister who is puzzled about healing through faith and prayer may not find all the answers to his perplexities here; the author is not a theologian. But one will gain a vivid sense of the growing interest in healing through spiritual means, and of the intense release of power that is accompanying it. The pastor who is concerned about the healing ministry will find in the book a valuable introduction which he can recommend to his people.

The author shows his respect for physicians by listing under "Danger Signals" "the healer who refuses to co-operate with the patient's minister or physician." Yet his chapter on Christian Science breathes no hint of anything but warm sympathy. Perhaps it is gentlemanly to discuss other people's religion in a positive light; but it should also be recognized that the spiritual healing movement has suffered greatly by being identified with Christian Science's rejection of physicians—a rejection that has created a quite unnecessary area of disagreement between the medical and the religious worlds. So while *The Healing Power of Faith* is unmatched as a survey of present-day divine healing and while it holds many helpful hints on the practice of healing, it does not sort out the conflicting threads in the various religious expressions that make up the whole pattern.

On the other hand, it would be a great mistake to make too much out of such limitations. The book is a testimony to the fact that spiritual healing is something far greater and deeper than the eccentricities of a few sects and quacks. It is a carefully prepared and a highly significant volume—one that should not be missed.

DON H. GROSS

Understanding Grief, Its Roots, Dynamics and Treatment: Edgar N. Jackson; Abingdon Press, New York, 1957. 255 pp. $3.50.

The author is a Methodist minister. In addition to theological studies and pastoral experience he reports two years of training at the Postgraduate Center for Psychotherapy, New York. The adequacy of his training is reflected in the book. It is an excellent volume, to be forcefully recommended to any pastor who seeks for a more profound understanding of the familiar process of grief.

In the opening chapter Jackson carefully defines his subject: "Grief is essentially the emotional and related reactions that occur at the time of and following the loss by death of an important person in the emotional life of an individual who has reached the state of development where he has the capacity for object love. Grief is the emotion that is involved in the work of mourning, whereby a person seeks to disengage himself from the demanding relationship that has existed and to reinvest his emotional capital in new and productive directions for the health and welfare of his future life in society."

Such a concept of grief is distinguished from "anxiety" by noting that grief is "usually related to a specific fact of experience and therefore does not violate the reality sense . . ." "Normal grief" is contrasted with "abnormal grief" wherein the loss-in-reality serves as the occasion for unbinding of unconscious fears related to unresolved early conflicts. The apprehension and dread are not successfully bound to the experience of loss and the person's ego struggles with a diffused and disorganized sense of disequilibrium.

When the author turns to differentiating grief from depression, he finds apparent parallels at several points but he notes that the preservation of essential self-esteem and the ability of the personality to re-establish previous levels of functioning are unique to grief. Depression is described in most acceptable terms as "involving a loss of self-esteem with aggressive feelings toward the incorporated (love) object." This brief section concludes with a most significant statement: *"While grief is normally resolved by the 'work of mourning,' the same economic response of the personality does not follow with melancholia (a term applicable to depression) and the process of treatment is obliged to take into account a different set of dynamic factors as well as a different attitude toward reality."* This statement (and the excellent clinical illustrations of it in Chapter 4, 11, and 12) is worth the price of the book many times over. There is much more, however.

For the advanced practitioner of pastoral care there are stimulating references to lesser known studies on grief or related processes—e.g., M. Levine's chapter on "Suicidal Risks" in his *Psychotherapy and Medical Practice,* and C. Anderson's "Aspects of Pathological Grief and Mourning" from a psychoanalytic journal. The core concepts used by Jackson come from well-known classics by Freud, Karl Abraham, and Erich Lindemann. It will be apparent that Jackson's concept of the self (as the social product of a relatively unambiguous core of growth potential) bears the marks of acquaintance with Sullivan, Fromm, Horney, and, in its understanding of the fundamental nature of infantile deprivation, the adoption of theories often associated with John S. Dollard. Critical reflection on Jackson's admittedly

eclectic personology is spared the reader to the practical enhancement of the book. However, when he attempts to relate grief to theology and values (Chapters 7-8), this reviewer felt keenly that the earlier implicit choice of a psychology of frustration provided shallow soil for a faith which offered redemption from daemonic qualities of sin and social destructiveness.

In fact, it is the facile shift from clinical pastoral studies to theological abstractions that offered this reviewer his only moments of serious disquiet. As indicated above, there is no critical use of the bridge of anthropology (here using that term generically) to make the crossing. Instead, Jackson implies a relationship via values that can be caricatured critically: Effective grief work demands guiding values; guiding values need a sustaining God; therefore, believe in a God whose nature will aid effective grief work! Even quotations from Paul Tillich don't shore up such shaky logic.

Again, there are a few occasions when Jackson indulges his religious prejudices as when he slips in a gratuitous swipe at masses for the dead—a practice sustained only by the "folklore of an institution." Yet, such self-indulgence is only a sentence in the context of a most helpful discussion of the mechanism of substitution and grief. The meaning of the difficulties in detaching a memorial gift from the mourning donor makes sound sense as the author outlines it.

This is a most usable book that can be read with much profit by pastors with all degrees of psychological sophistication. It is self-contained and largely self-explanatory. There is an excellent bibliography for collateral reading.

THOMAS W. KLINK

•

After Divorce: William J. Goode; Free Press, Glencoe, Illinois, 1957. 381 pp. $6.00.

This volume consists of a report on a research project dealing with the problem of divorce. The sample consisted of 425 urban divorced mothers between the ages of 20 and 38. The author defines divorce as "one kind of mechanism for dealing with the pressures and problems of marriage." The objective of the study was to find out how people make their adjustment to this experience. The author states clearly that his purpose was to find out what *is,* not what *ought* to be. Valid research procedures were followed.

While clergymen may regret that the author made no effort to consider the moral aspects of the problem, they will nevertheless find some of the findings both interesting and surprising. For instance, while the Protestant divorce rate is slightly greater than the Roman Catholic, the latter's total is not much less than their proportion of the total population. Roman Catholic divorcees continue to attend church after divorce and with greater frequency than do Protestant divorcees. Divorces are more prevalent among lower-income groups. While economic difficulties are common after divorce, in most cases there is a history of economic difficulty before divorce. The proportion of divorce is inversely class-stratified, which means (as the author points out) that most of the efforts on preparation for marriage and premarital counseling miss those groups that are most prone to divorce. Ap-

parently women who are regular churchgoers take longer to remarry than others. Also, nine out of ten divorcees who remarry say their second marriages are better. There is no conclusive evidence that children of divorcees are mostly unhappy; in fact, many such children seem better off than in a marriage of conflict.

CHARLES F. KEMP

•

The Revolt of the Middle-Aged Man: Edmund Bergler; Hill and Wang, New York, 1957. 312 pp. $4.50. Second edition.

Homosexuality: Disease or Way of Life?: Edmund Bergler; Hill and Wang, New York, 1956. 302 pp. $5.00.

Edmund Bergler is a highly articulate, provocative, and prolific writer of popular books on psychiatric topics, as well as being a practicing psychoanalyst. In *The Revolt of the Middle-Aged Man* he takes up a topic and a period of life often experienced but seldom discussed. The pattern which he calls "an emotional second adolescence" he has observed in a practice involving mainly urban, upper-middle class patients with large incomes. He makes no attempt to generalize beyond this group. The pattern of boredom with life, a sense of failure and futility, impotence, resentment against the wife which leads through the search and discovery of the girl friend either to disillusionment and bitterness or to the acceptance of fate, is familiar.

Dr. Bergler finds no biological basis for man's middle-aged revolt. He sees it as a purely psychological phenomenon, preceded by sexual resignation and hypochondria based upon a heightened psychic masochism which leads to a repetition of the sex fears of puberty accompanied by a growing indifference to work and an increasing fear of death. Its cause is ascribed to the tendency to seek pleasure-in-displeasure which leads one to seek out and to provoke injustice. It is easy in middle age for free-floating masochism to focus upon the sex organ and for the unconscious to confuse the wife with the mother. Aggression is mobilized as a defense although the rebel does not really want to win his fight.

In short, it is "man's defiant and violent attempt to postpone both his inevitable aging and the equally debilitating effect of an over-expanded pleasure-in-displeasure pattern." As a transitory phase a certain amount of rebellion is unavoidable but unless the person is too neurotic, and if his wife does not use it for her own masochistic ends, he will overcome it. In the main Dr. Bergler prefers the rebel to the prematurely resigned who surrender to senescence long before there is any objective justification for it. For the rebel, divorce is no solution, although when divorce has occurred therapy may help to make another marriage better.

In *Homosexuality: Disease or Way of Life?,* Dr. Bergler tackles a more controversial and disturbing problem. Briefly he holds that there are no healthy homosexuals, that the homosexual personality structure is permeated by the need to suffer which motivates injustice collecting, that the homosexual is not a renouncer of but a fugitive from women, and that homosexuals can be cured by psychonalaysis provided they really want to change. In every way he refutes the argument that homosexuality can be a creative or

even satisfying way of life. Since it is contaminating if not contagious, it should be exposed for the sickness it is, and facilities should be provided for treatment.

Thus these two books are tied together by the theme of masochism showing up in different forms. Both are lavishly illustrated with case material. Pastors will be interested in his use of irony in treatment. Both are written in a sparkling, vivid style even when the organization or the argument gets involved. One is tempted to quote copiously from both.

The usual criticisms of psychoanalytic theory and research methods can be leveled against these books, although Freud and his students still provide us with the most powerful theory of the neuroses. What is missed here, however, is the insight brought by men such as C. G. Jung and Viktor Frankl that the disturbances of middle age may represent a struggle for meaningfulness and creativity in a new phase of life. The religious man also reacts negatively to the stoicism which underlies Dr. Bergler's approach to old age and death. In spite of this, these two books should be of real help to the minister and his parishioners in understanding two common disorders of personality and in encouraging them to seek treatment.

PAUL B. MAVES

•

Religion and the Psychology of Jung: Raymond Hostie, S.J.; Sheed and Ward, New York, 1957. 249 pp. $3.50.

The author, a professor of theology of the Jesuit Seminary in Louvain, Belgium, has written what (in the opinion of this reviewer) is probably the best book on the relationship between Jung's psychology and religion to appear so far. He brings to bear on both the disciplines of theology and analytical psychology that clear and incisive thinking plus a refreshing and somewhat surprising lack of dogmatism that we have come to expect from the best of the European Roman Catholic scholars.

Fr. Hostie knows Jung's psychology inside and out and is not afraid to be critical while seeking to preserve what he considers empirically justifiable and valuable in Jung's point of view. He closes his book with the following statement: "I have stated my criticisms clearly and they do nothing to lessen my adherence to Jung wherever possible. In this study I have tried to avoid either undue enthusiasm or systematic aversion. My only cencern has been to discover the truth in Jung's empirical facts, assumptions and high hypotheses." The author has accomplished this aim exceedingly well.

Part I of the book is given over to a systematic presentation of the fundamental views of analytical psychology, and here Fr. Hostie has accomplished what Professor Jung (like many creative geniuses) has never been able to do, namely make a truly systematic statement of his psychological point of view. This part of the book is done so well that one might wish that Fr. Hostie would see fit to present the views of the other great depth psychologists in some future work.

Part II of the book is given over to a careful examination of the relationship between the psychology of Jung and religion and it is refreshing that the author rarely equates religion with Roman Catholicism. His chapter en-

titled "Psychotherapy and Spiritual Direction" is the only chapter which becomes quite specifically Roman Catholic, but certainly not narrowly so, and he says much here which may be useful to Protestants as well.

This review is obviously not the place to get into a detailed description of Fr. Hostie's points of criticism concerning Jung's psychology or an evaluation of them. Suffice it to say that this reviewer, who studied for one year at the C. G. Jung Institute in Zurich, feels that Fr. Hostie has gone to the very core of what is basically wrong with Jung's psychology of religion and has presented these basic errors clearly, convincingly, and charitably. This reviewer cannot share Fr. Hostie's enthusiasm for other aspects of Jung's psychology, feeling as he does that they are not so much untrue as they are irrelevant to much of counseling and psychotherapy. Anyone who has a genuine interest in dealing with the real philosophical and empirical problems that confront any serious worker in this whole field of the relationship between depth psychology and religion will profit from a study of this provocative and highly illuminating book.

ALVIN V. P. HART

•

Religious Dimensions of Personality: Wayne E. Oates; Association Press, New York, 1957. 320 pp. $4.50.

This is a solid book aiming to put in perspective historically and psychologically the schism between man and his soul; it is also in the later chapters a sensitive weaving together of the newer strands of modern psychological and theological thought into a conceptual pattern of the whole man. The early expository chapters are able, clear, and well-documented. It would take a long review to do justice to this survey of philosophies, myths, religions, genetics, psychological, and psychotherapeutic systems and their impact on human personality and its religious dimensions. The bibliography is extensive and technical terms are carefully defined.

Chapter IX, "The Religious Dimensions in the Destruction of Personality," is a brief but comprehensive handling of Biblical teachings of demonism and their relation to modern abnormal and analytic psychology. The author has obviously had first-hand experience with souls in mental darkness and distress. This gives a realness and firmness to his propounding of the gospel of perfect love and redemptive suffering as the way to mental light and health. While he often quotes from others, it is never an abstraction or ornament for his thinking but as something he has felt as real when applied to his pastoral experience.

The last three chapters have a continuity of point of view that almost sets them apart as a separate book: "Some Spiritual Laws of Personality," "The Spiritual Goals of Man's Becoming," "The Christian Understanding of Personality." Here the author's extensive reading and theological thinking and spiritual conviction meet and blend. There is, as in earlier chapters, much quotation, but it is illustrative of a personal point of view rather than a didactic piling up to a logical conclusion. "One of the main tasks of the self is to stay in touch with the self and to maintain its central directions." There are many distracting and warring selves but only one true healthy

self. This self is free yet subject to psychological laws. These laws are herein given a spiritual interpretation and a Biblical rooting.

In discussing spiritual goals the responsible balance of authority and freedom is explored with full awareness of the nature of anxiety and compulsion, and the repression of both acceptable and unacceptable drives. Integration is achieved not as a goal but as a by-product of religious belief and behavior. There are helpful paragraphs (pp. 266-270) on stages of religious maturity, viz., the religion of desire, of verbal interplay, of definition and exclusion, of rules, of rebellion, and the religion of mature love, the agape. The final stage is not attained by setting out to "become mature" but by believing in an ultimate love that has been perfected for us in the love of Christ. Many of the highways and byways in this quest are considered, but the main road is by way of suffering—not a seeking out of suffering, but a willingness to accept it as one's calling. In the light of this calling one is indestructible, for the love of God in Christ is from life to eternity.

ADA L. ALLPORT

•

The American Sex Revolution: Pitirim Sorokin; Porter Sargent, Boston, 1956. 186 pp. $3.50.

In this book Pitirim Sorokin has contributed a piece of sociological literature that is a provocative and quite radical departure from the norms that guide the scholarship of his profession. Lucidly written, it has the ring of one crying in the wilderness of contemporary sociology. Not only has Sorokin written against the grain of his colleagues, but what he says goes contrary to many of the presuppositions of modern society. As is well known to readers of his prior works, the wellspring of his ideas and views is his concept of man as a potentially reasoning, willing child of Divine Creation. Quite logically, therefore, follow the two major premises of this book: (1) that the bond of marriage is sacred and indissoluble; and (2) that marital and family relationships are the source of the fullest satisfaction of man's creative urge.

In the first portion of the book the author documents his view that America is dangerously preoccupied with sex with statistics on family disorganization and with descriptive data on increasing incompatibility in marriage, the "decline in parental love," and "growing sex addiction." The content of contemporary literature, art, music, the theater, movies, radio, television, the popular press, advertising, science, ethics, and the law provide further support for Sorokin's concern.

The subsequent chapters deal with the effects of sexual license on the individual and on society. With reference to the individual, particularly interesting are Sorokin's earlier studies on the relationship between sexual sobriety and longevity. Although the authenticity of the data must be challenged, the author has opened up a fascinating approach to social studies by his research into the life-span of the saints, monarchs, popes, and eminent theologians and clerics. In building his case for the destructive effects of sex on society, Sorokin draws freely on the history of many times and places. His historical research has led him to two further propositions: (1) that regime which confines sex life within the confines of marriage provides an environment more favorable for the creative growth of that society; and,

conversely, (2) that regime which permits chronically excessive, illicit, and disordered sex activities contributes to its own decline. In developing the proof of this argument, Sorokin utilizes once again the materials of his own historical studies supplemented by some fragmentary data from preliterate societies. The more recent experiences and shifts in social policy in Soviet Russia and Red China are also cited.

In evaluating *The American Sex Revolution*, it is obvious that the standards usually employed to weigh a piece of sociological research do not apply. From an empirical point of view, the data for the most part are not acceptable. In using historical material, the author tailors the facts with great selectivity to fit the contours of his argument. Further, he employs the tantalizing method of using this custom-made data not only to support his view, but also as a source of additional propositions, the proof of which depends on the same data from which they were shaped. Yet, there is a grandeur in this book of the sort so conspicuously lacking in the work of most contemporary social scientists. Sorokin writes as a literate man at home in history, the arts, and contemporary affairs. Unlike the others, Sorokin has taken his stand. For those who do not share his position, his writing will be sheer nonsense, as, for example, at the end of the book when he makes a plea for our discarding all notions that view human behavior as the product of instinct, animal drives, or social environment, and for reinstituting in their place the idea of "total love" as the basis for marriage and family. On the other hand, those who share Sorokin's presuppositions about the nature of man will find this a lively, courageous piece of work with something of the ring of truth about it.

SOPHIE T. CAMBRIA

•

Personality and Religion: Paul E. Johnson; Abingdon Press, New York, 1957. 284 pp. $4.50.

In this volume the author makes a bold attempt to clarify the confusion that now exists over the place of religion in the developing person. Realizing that there have been misconceptions in every professional group and that even clergymen have been tardy in interpreting correctly the place and function of their own office, Dr. Johnson proceeds to point out the close relationship between personality and religion. Then he presents material to show that religion is the only means of guiding the growing person on the road toward maturity, that a healthy interpretation of religious values can be the solution to the unfortunate environmental situations to which many have fallen prey.

The reader will undoubtedly note the academic trend in which the book is written. Dr. Johnson's ability to make close discriminations in the various schools of personality, and his breadth of understanding when he crosses the boundary lines of personality to evaluate the contributions of closely allied fields, all awaken an attitude of respect for the one who can speak with authority. The tone of the book is thoroughly scientific in its honesty and fairness in accepting truth regardless of the school or professional group from which it comes. Religion is presented in a light that will earn the respect and acceptance of many who have had adverse opinions about religion.

Perhaps the most distinctive feature of this presentation is the author's description of religion as a way of life which meets man in times of emotional crisis and offers solutions that can only be found within the province of religion. Therefore the clergyman (with no attempt to usurp the place of other professions) must take his place on the therapeutic team and interpret those areas of life that lie beyond the realm of science.

Dr. Johnson's use of biographical case studies in his development of a view of personality (which he calls "dynamic interpersonalism") is commendable. He makes an effective use of the "dimensions of personality" as he describes the struggle of the individual in seeking to bring personality segments together in achieving wholeness.

The author will have many ardent supporters along with a host of adverse critics. His academic style, in supporting closely related but minor aspects of personality, may detract from the underlying theme of the book. Many will offer the criticism that some of his conclusions are not supported by sufficient clinical data. In spite of points arousing diverse opinions and disagreements, in this reviewer's judgment this book is a real contribution to the field of personality.

WALTER P. BELL

•

The Saving Person: Angus Dun; Harper, New York, 1957. 127 pp. $2.00.

The author of this little book is the Episcopal Bishop of the Diocese of Washington. Also, for many years he was Dean of the Episcopal Theological School in Cambridge, Massachusetts. But of more importance for the purpose of this review he is one of the outstanding leaders in the ecumenical movement. In this connection Bishop Dun has recently said, "The ecumenical ideal is to speak the truth as fully as you can, and yet not to win a victory but to *communicate,* and always hoping God will show you more truth." It is in this spirit that *The Saving Person* has been written.

Delivered in substance in 1956 as the Lyman Beecher Lectures at Yale University, the book is centered upon the very heart of the Christian gospel, namely, the oft-preached-about, oft-prayed-for salvation offered in Christ. He states his credo simply: "The Christian religion in all its unfolding variety is the way of salvation through Christ." Then, in simple, modern terms he "communicates" his own understanding of the process of salvation with such perceptiveness and persuasiveness that one feels he writes not only objectively but also as one involved both as proclaimer and as one who is being saved.

The specific problem to which he addresses himself is the understanding and interpretation of the Christian message. He says, "the heart of our task is in some manner to bring this salvation within reach of men and help them to appropriate it." The difficulty is, therefore, not necessarily semantics but certainly content. What is "salvation through Christ"?

The first chapter begins where we are most of the time, not on a mountaintop wrestling with angels but involved in the immediacies of life. With grace and quiet humor he describes our situation, advancing through the various levels on which we live where we meet with evils from which we seek

deliverance and the goods which we strive to possess. But the movement is toward the ultimates, the final evil and the everlasting good. The ways of salvation offered us today are two, the way of rejection and the way of accepting some good or bundle of goods which we erroneously exalt into the ultimate position. The Christian solution is a third or middle way which "holds together the here and the beyond."

The chapter called "The Saving Person" shows how Christ offers us salvation on every level of existence, and the rest of the book digs more deeply into the significance of His life for our lives. Where we discover our alienation from God, which is the ultimate evil, there is Christ reconciling us in all of our various capacities and experiences. Even on the level of our death and passingness He is the bringer of eternal life.

This is a book for evangelists, although the tired terminology of evangelism is not used. It is a book for honest skeptics, since "often we are not sure that we know what our own words mean and we are very unsure of what they mean to others." It is a book for preachers, for ours is the task to experience and to explain the good news—not just to offer good advice. This is a book for pastoral counselors, since it is grounded in the facts, the immediacies of life giving overall meaning to our psychological insights. This is a book for Christians, since the gospel of Jesus Christ is proclaimed with its relevancies for our everyday lives.

GEORGE E. THOMAS

•

Neurotic Interaction in Marriage: Edited by Victor Eisenstein, M.D.; Basic Books, New York, 1956. 315 pp. $5.50.

Dr. Eisenstein has edited a valuable contribution toward greater understanding of that perplexing and highly significant social problem: marriage. It is clearly intended for people who, in their professional capacities, will be called upon to recognize and provide therapy for those people whose neuroses have created conflicts that find expression in the marital relationship. Twenty-five "name" professionals (psychiatrists, psychologists, and social workers) have contributed from their clinical experiences to provide an authoritative and intuitively perceptive source book for information and guidance. It is not a "do-it-yourself" book and should not be used in this fashion.

The use of "neurotic interaction" as the focus of study proves here again to be profitable. Originally stressed only in such situations as that of a "folie à deux," it is now seen that at most levels of interaction there are *some* neurotic elements. This increased understanding has come from many sources: Jung's emphasis on the current situation; Sullivan's concern with interpersonal relations; and more recently from such categorizations of syndromes as those found in Franzblau, i.e., the "stand-in marriage," etc.

The Eisenstein volume observes neurotic interaction in a wide range of problems. Some of the specific areas selected for this volume are: Neurotic Choice of Mate; the Unconscious Meaning of the Marital Bond; Changes in Family Equilibrium through Psychoanalytic Treatment; Sexual Problems in Marriage; the Effects of Marital Conflict on Child Development; and Casework Diagnosis and Treatment of Marital Cases.

The book carries a definite frame of reference—psychoanalytic—which serves in part to give a cohesiveness and organization that symposia inevitably lack. It is within this framework that a pervading motif is developed; the varying influences marriage may have on a person of neurotic disposition: (*a*) "An unhappy marriage (and somatic illness) holds a neurosis at bay" (Jones). By satisfying an unconscious sense of guilt through the self-imposed suffering of an unhappy marriage it prevents the development of other neurotic symptoms. (*b*) More commonly marriage will serve to focus the neurosis on the marriage itself, so that disharmonious marital relationship is symptomatic of neurotic expression in one or both partners. (*c*) It may fortuitously result in a blending or "dove-tailing" of neurotic needs; i.e., activity-passivity, domination-submission, etc.—patterns which would lead to a rather good marriage. (*d*) Or, as is perhaps true in the greatest number of marriages, the neurotic interaction is readily contained within the marriage, the partners having sufficient compensatory maturity to tolerate periodic lapses which, although they may be annoying, are not disruptive. T. S. Eliot's *The Cocktail Party* is a lyrical case in point.

One of the essays of special merit is that of Reider on "Problems in the Prediction of Marital Adjustment." It copes head-on with the problem of using clinical data, the problem of bridging the gap between the individual clinician and his patient—and the necessity for obtaining "constellations of data that we may use in a predictive way." This book offers illustrations of pitfalls at both ends of the problem: the seemingly arbitrary off-the-cuff generalizations of the analyst at one end, and the presentation of neat charts or graphs with meager and inconclusive data at the other. In general, however, this book treads the hazardous path well.

JACQUELINE Y. SUTTON

•

How to Live with a Neurotic: Albert Ellis; Crown, New York, 1957. 206 pp. $3.95.

What can be done to enable one to live more comfortably with, and (in some instances) be of help to the neurotic individual? Albert Ellis, who is a practicing psychotherapist, offers this book in answer to this question. Believing that neurotics are people of unrealized potential who frequently can be helped by their associates, Ellis describes his method of assisting neurotics by utilizing relatives or friends as "auxiliary therapists." He also gives suggestions for learning to live more comfortably with the neurotic individual.

The author provides a readable description of some of the more common neurotic symptoms as well as the difficulties they present to people who must live with individuals having these symptoms. He stresses the need for understanding the nature of neurosis and the necessity for accepting the neurotic with all of his strange and sometimes troubling behavior.

For this reviewer, however, the book has several serious limitations. Ellis' concepts of the origin and nature of neurosis seem incomplete. He says, for example, that "neurotic symptoms . . . are nothing but reactions to or effects of illogical thinking." "A neurotic can be helped to overcome these symptoms by encouraging him to change his thinking." Such a concept does not take into sufficient account the influence of early interpersonal relationships and

the importance of feelings (as well as ideas) in neurotic symptom formation. Consequently, some of the treatment proposed appears inadequate or too easy. The method of Epictetus (who the author says used reason to eradicate mental and emotional unhappiness) is applauded by Ellis as similar to his own.

The frequent references to "one of my patients" or to "one of my cases" make a distracting theme. The book would be strengthened by illlustrations of success with the proposed method of treatment by other psychotherapists. A number of very serious questions arise in regard to the author's suggestions for manipulating people to get them into psychotherapy. While sanctioning the use of ruses and other devices to persuade people to accept therapy, he does conclude that this does not mean "that all people who are solidly opposed to therapy should routinely be tricked into it."!

Many pastors will find Ellis' description of neurotic symptoms useful. Pastors may also find useful suggestions in the author's description of what it takes to help neurotics. Caution, however, should be observed in applying his techniques, and it should be remembered that the success he claims for his method has been effected under his supervision and guidance. Of particular value is his discussion of the need of self-understanding, including that obtained in some instances only by psychotherapy. The book is concluded with a plea for wide and discriminating reading in psychiatry and psychoanalysis. A useful bibliography is appended.

JOE E. CALDWELL

•

Sex Attitudes in the Home: Ralph G. Eckhert; Association Press, 1956. 242 pp. $3.50.

The author is Professor of Family Relations in the School of Home Economics at the University of Connecticut and the father of three children. In the introduction he states, "This is a book about sex attitudes in the home and opportunities parents have to create positive feelings about sex." It "is to help parents approach the sex education of their children constructively and with confidence."

Basically the author is trying to help parents understand their children's sexual development, tracing it chronologically from infancy to maturity. It is not a blueprint of what a parent should say or do at various stages in their children's growth, but rather it is more concerned with the attitudes that parents have concerning their children, themselves, and others. We are taught to accept and love our children because they are what they are; they are not what we might hope them to be, perhaps fulfilling some idea or ideal of ours.

Sex education is not a matter of just knowing the so-called facts of life as so many sex-books state. It is not just knowing some physiology with a few remarks about love thrown in to satisfy romantically inclined persons. True sex education involves the total attitude of a person toward others, himself, and God. Children brought up with a healthy love for their parents develop right attitudes toward love, marriage, and the whole of life. Wrong attitudes toward life by parents, including those that are not verbalized, can undermine a child's life so that harmonious adulthood is difficult if not impossible to attain. Parents teach their children about sex whether they are conscious

of it or not. The question is not, "Will they teach or not?" The question is, "*What* will they teach?" "Will it be for good or will it be for evil?"

In the opinion of this reviewer *Sex Attitudes in the Home* is a good volume for a clergyman to place in the hands of parents or future parents, much in the same way that many clergy provide a marriage manual for couples planning their weddings. Unfortunately, it is more expensive than most manuals on marriage. *Sex Attitudes* can also serve as a resource book for a parent's class or an adult discussion group. It can be used by teachers in the church school or leaders of youth groups so that they may better understand and lead the boys and girls. While it is primarily a secular book and the author writes from a secular background, it has certain themes running through it that can be termed religious—love, human dignity, and respect for God's creation, to list just a few.

In this book, the Christian minister can find great help in understanding the children and young people of his parish, in providing background understanding for the counseling of parents and teachers, and in developing a better understanding of his own family life. He ought, however, to supplement the material of this book with a biblical and theological undergirding, especially in regard to the sacramental principle in the marriage union and in regard to the fact that the source of all love is God. He is the one who initiates and we mortals, if we choose to, will a response of live to Him and to His creation.

It is to be regretted that such a first-class book should be published with such poor binding and typography, if this reviewer's copy is a fair sample.

SMITH L. LAIN

•

Brightening the Senior Years: Annual Report, New York State Joint Legislative Committee on Problems of the Aging, Legislative Document, 1957, No. 81. 139 pp.

Were the members of the New York State Joint Legislative Committee on Problems of the Aging to achieve nothing more than the publication of the annual collection of papers representing widely varying disciplines and insights into the problems and opportunities facing our older citizens—and they accomplish much else—they would win the respect and gratitude of all workers in the complex and challenging field of gerontology. A large proportion of the papers in the current volume is dedicated to the economic problems facing the elderly. For the clergyman outside the New York area these may seem to have too local application and he may find himself much more interested in Dr. Alvin Goldfarb's brilliant exposition of the conflicts of older persons in our culture and in Professor Simmons' anthropological approach and illuminating review of the place of the aging in seventy-one societies. Those concerned with developing a constructive program for the aging or desiring to evaluate their own future and potential will find much that is suggestive in Dr. Albert J. Levine's listing of the assets and tasks facing those in the seventh decade.

Unless the supply is already exhausted, a copy will be mailed free on

written request to Mr. Thomas C. Desmond, Chairman, New York State Joint Legislative Committee on Problems of the Aging, 94 Broadway, Newburgh, New York.

INA MAY GREER

■

Behavior and Development in Childhood: Alfred L. Baldwin; Dryden, New York, 1955. 619 pp. $6.25.

The author, who heads the Department of Child Development and Family Relations at Cornell University, is interested in evolving an adequate theory of behavior development. After writing this highly scientific text, he feels that no theory will ever be complete, but that he has made some creative contributions to the field. He stresses the development of the child's motivations and his "field of cognition" rather than the influence of conditioning or of stimulus reinforcement. He uses his concept of maturation to predict learning. He prefers the general behavior theory to the psychoanalytic theory, but admits that the latter makes some contribution.

This reviewer considers the book to be too academic to be valuable to the local parish, but it should prove useful in graduate schools where courses in child behavior are given.

BLANCHE CARRIER

■

Counseling with Young People: C. Eugene Morris; Association Press, New York, 1954. 144 pp. $3.00.

This book has been written for volunteer, lay counselors and advisers to groups of young people such as Sunday School teachers, club leaders, Scout leaders, and others. It rightly recognizes that counseling begins with group leadership, and that "Whenever a group of young people gets together with an adult adviser for any kind of organized activity over a period of time, personal counseling is almost certain to become a part of the responsibility and opportunity of the leader."

Ministers and directors of religious education as well as others will find this to be an excellent book to place in the hands of their lay readers. However, as with any book designed to be given to volunteer, lay staff persons, the minister should be prepared to follow through with training conferences or personal interviews with his workers. No book can do the job alone.

PAUL B. MAVES

■

Preinduction Health and Human Relations: Edited by Sweeney and Dickerson; American Social Hygiene Association, New York, 1953. 173 pp. $1.25.

A military chaplain can only wish day after day that the material covered in this book could be utilized intelligently in every high school or church in the United States. While not a syllabus, guide, or "lesson plan," this material is presented as a "curricular resource" based largely on classroom-tested work. The purpose is to bring together ideas and information which can be used to aid young people in their personal growth and development.

The value of this book is in its organization of its subject matter, the pertinent information made available, and a helpful though somewhat out-of-date bibliography including suggested pamphlets and visual aids. For this reviewer the most useful parts would be the suggested class activities and the thought-provoking questions which inevitably stimulate group discussion. Military chaplains in particular will want to incorporate much of this material in their character education classes, even though it seems at least three or four years too late for some of our recruits.

GEORGE E. THOMAS

•

The Family and Mental Illness: Samuel Southard; Westminster Press, Philadelphia, 1957. 99 pp. $1.50.

In this brief volume the author describes common symptoms of mental illness, raises the question of treatment resources, suggests some sources of help, and illustrates reactions often found in families when one of their members becomes mentally ill. Such material can be very useful when one becomes involved in the problem of mental illness—whether as pastor, relative, or family friend.

Dr. Southard states that "mental illness is a family affair. It is a type of 'trouble' in which the family feels very much alone, but especially needs the healing fellowship of a Christian community . . ." Because the author is a clergyman and former mental hospital chaplain, one is led to expect much more of this emphasis than is found in the book. Indeed there is marked poverty of reference to the author's own experience, and all illustrations come from sources other than the writer's own work.

It is only fair to say that this reviewer found the book disappointing. Edith Stern's *Mental Illness: A Guide for the Family* (which strangely is not listed in the brief outline of references given) continues to be the best guide for those families concerned with mental illness.

ERNEST E. BRUDER

•

The Communication of the Christian Faith: Hendrik Kraemer; Westminster Press, Philadelphia, 1956. 128 pp. $2.50.

From his wide experience in biblical translation in Indonesia and as director of the Ecumenical Institute, Professor Kraemer has written a rewarding short book on a currently much discussed theme. He begins with a study of communication in the biblical perspective, concluding that the encounter with the gospel "is a category *sui generis*, at least theologically speaking. It is not simply communication between two partners, but the invisible third partner, the Holy Spirit, is the chief one."

Kraemer continues an analysis of his subject in the history of the Church with short, but brilliant references to pre-Constantinian Christianity, Augustine, Islam, medieval heresy, Jesuit missions, and the nineteenth century. Then follows a sketching of the psychological, sociological, and cultural factors in the modern breakdown of communication. The operative criterion is the following: "Fall and redemption, Babel and Pentecost are the hidden factors behind language and communication."

The last lecture invites the Christian Church to leave its well-cushioned securities and tactics of adaptation for "an Abrahamitic adventure, that is to say, to go forth in faith to an unknown destiny." Kraemer's answer to the problem of communication is the Holy Spirit, but these short lectures do not sufficiently develop the author's position. We are left with an excellent analysis of the problem of communication on the one side and a statement of the Christian faith on the other, but we are not clearly shown how they are related to each other.

WILLIAM J. WOLF

•

Principles of Christian Worship: Raymond Abba; Oxford University Press, New York, 1957. 196 pp. $2.75.

Mr. Abba's book is another fine illustration of the ecumenical concern in corporate worship: its history, principles, forms, and theological foundations. He is an English Congregationalist, with a definite leaning towards the Reformed tradition in theology, and a personal sympathy for the embodiment of this tradition in the language and structures of the Anglican Book of Common Prayer. All Protestant ministers will find this book useful both for its synthesis of current thought about corporate worship and for its concrete suggestions. His book, however, shows little first-hand knowledge of the literature of the current Roman Catholic Liturgical Movement—a circumstance that may well make it more acceptable in some quarters, but in others will prove to be a serious weakness in a study of this generous, ecumenical scope.

This reviewer was particularly impressed with the theological evaluation of classic, Protestant hymnody; but he feels that the brief, but excellent remarks about the Psalms might very well have been more fully developed. The Psalter will outlive all the Hymnals. The emphasis upon the grace of the sacraments as imparted in actions, rather than in essences, is well taken; but it could have been strengthened by greater knowledge of present trends in Catholic theology. The treatment of Baptism is excellent in relating the sacrament to the doctrine of the Church; but it fails to make mention of its larger eschatological dimensions.

In his discussion of the Lord's Supper, Mr. Abba follows Dom Dix's well-known "four-action shape" and, in particular, gives some penetrating remarks on the meaning of the Fraction, or Breaking of the Bread. But he keeps very close to his classic Congregationalist authorities when it comes to doctrine. But no one would cavil at an author who follows Whale, Micklem, and Forsyth.

MASSEY H. SHEPHERD, JR.

•

The Individual Psychology of Alfred Adler: Edited by Heinz and Rowena Ansbacher; Basic Books, New York, 1956. 500 pp. $7.50.

The editors of this volume have done an excellent piece of work and made a very valuable contribution in culling selections from the writings of Alfred Adler and organizing them in a way that presents his thought systematically and, to a large degree, in his own words. Some material here is published in English for the first time. Helpful commentaries are offered by the editors.

Obviously it would be impossible within a short review to encompass the thought of a mind as creative as Adler's. His central concepts of "inferiority complex" grounded in organ inferiority are well known. With these the idea of compensation is important, and neuroses are viewed as a fictitious way of overcoming inferiority. Only those who are so wedded to one point of view that they cannot look at another would fail to find insight in these writings, though they might want to translate their insight into a different vocabulary. Much of Adler's thought has been taken up in later forms of psychology. This work is of special value for students and would be a useful resource in clinical pastoral training.

CARROLL A. WISE

•

Amor and Psyche: Erich Neumann; Pantheon, New York, 1956. 181 pp. $3.00

Here we have a very subtle and suggestive analysis of the psychological characteristics of the feminine by the most brilliant disciple of C. G. Jung who indeed matches his master in that same area where Jung himself was most creative, namely, the psychological exegesis of tales and myths of the past. One has to admit that Neumann makes a very sensitive and psychologically congenial interpretation of the classical tale of Amor and Psyche from Apuleius' second-century Latin novel, *The Golden Ass.* It is also true that this is one of the most charming fragments of classical literature. But the unbiased reader cannot help but suspect his interpretation on two counts. First of all, it is apparent that the author stresses some parts of the tale which prove to be, in the Jungian sense, depth psychologically potent and pregnant, over-against and at the expense of other parts which may be just as striking but do not exactly fit the author's thesis.

Secondly, while such an abstract and generalized description of the psychic development of the feminine is in itself suggestive and attractive; nevertheless, in its highly stylized form it has no direct analytic or therapeutic values for the understanding of a given and concrete feminine psychic structure. In reading Neumann's book one should never forget that he deals with his subject on the basis of an archetypal oversimplification. The psychic development of the Psyche of the tale is highly instructive if one takes it as the highlighting of some very specific feminine characteristics. But one would be terribly disappointed if one were to look for such definite and clearly abstracted tendencies and behavior in the psychic structure of any given woman.

For the theologically versed reader it is most interesting to note how Neumann, in the Jungian trend of interpretation, very strongly emphasizes the feminine component and decisive contribution in the religious individuation of man. As Jung always charged Protestantism as having overlooked and suppressed the *anima* of Christianity which Roman Catholicism has preserved in the person of the Virgin Mary, so Neumann emphasizes the soteriological moment of the feminine in the religious understanding of man. There is no question that in the religious psychology of the human personality, this has to be considered. Again, it is an entirely different question if from there one should postulate as Jung does a quaternity with the Virgin Mary as the fourth person instead of the traditional Trinity in which Jung misses the female aspect.

Indirectly again, Neumann poses the age-old question, indeed if he does not imply without *expressis verbis* saying so, that religion is a human projection which thus should have human characteristics and develop and change as the human personality who does the projecting develops itself. At least the evaluation of religious experiences and symbols on the basis of depth psychological insights seems to indicate that the value and relevance of religion are judged from an exclusively psychological vantage point.

If these questions are kept in mind and prevent a too literalistic identification with the author's insights and conclusions, then the reading of this short book is a most enchanting and stimulating experience.

HANS HOFMANN

•

The Death and Rebirth of Psychology: Ira Progoff; Julian Press, New York, 1956. 275 pp. $4.00.

It is interesting to observe that the individual writings of Freud, Adler, Jung and Rank and the various periods of their lifework fall into place as an integral part of a cumulative understanding and unfoldment according to Dr. Progoff's treatment. Thus, there emerges a new creation when compared with the original outlook of each of the men.

Freud's emphasis on the unconscious led to investigations into far uncharted regions. This included not only the efforts of Freud, but also those of many of his collaborators and disciples. Dynamic psychology began as a search for meaning in a state of civilization whose traditional meanings had been destroyed. It placed its faith in the principle of analysis and was self-consciously rational. However, there have been increasing changes.

At this late stage of development depth psychology has finally come into contact with the historical problem it first brought into being. From the victim of nihilism it was called upon to cure, it is now attempting to take a course which will face up to the underlying psychological paradox which it has long avoided—"modern man in search of a soul."

Dr. Progoff's contribution is of immense proportions. He has done more than present the path of development which the discernments of Freud, Adler, Jung and Rank pioneered. Deepening insights are involved leading beyond psychology. Old knowledge is reconstructed from diverse sources and the reader soon grasps the fact that psychology which began as a protest against religion is now engaged in a reaffirmation of man's experience of himself as a spiritual being.

This is a most significant contribution and should have a decided positive influence on depth psychology and the social sciences for a long time to come.

ARTHUR LERNER

•

Modern Rivals to Christian Faith: Cornelius Loew; Westminster Press, Philadelphia, 1956. 96 pp. $1.00.

This is the first volume to be published in the new Laymen's Theological Library. It is a remarkable achievement. It grapples with basic theological issues, and it does so in language which can be readily understood by the lay-

man. It certainly challenges, and it does not hesitate to tear down well-loved idols. The author's courage and forthrightness may give offense in some quarters, but in the main can do little but good.

This reviewer's one question about the book is in regard to the proportion between breaking down and building up. By the end of Chapter 7 our condition has been very fully exposed, our "idols" (Science, Democracy, Nationalism, The Ideal Self) have been torn down. But this leaves only Chapter 8 for the building up process, and this chapter is likely to be stiff going for the ordinary layman. In any case, it seems too compressed, although the author may have had in mind that the constructive part would be dealt with in other books of the series. If the subsequent publications prove to be of equal standard, this will be a series of outstanding merit.

F. W. DILLISTONE

■

Magic, Myth and Medicine: Donald T. Atkinson; World Publishing Company, Cleveland and New York, 1956. 319 pp. $5.00.

A tradition has developed among the medical profession of physicians not only caring for the sick but of writing about their professional experiences and recording medical advances through the centuries. The author has kept this flame burning by writing a series of essays on some of the great events that have taken place.

Magic, Myth and Medicine highlights the important and dramatic moments in medicine from Egyptian times to Roentgen's discovery of the x-ray, and with anecdote and narrative skill the author presents a vivid picture of these milestones. The great barriers to medical advance, superstition, tradition and ignorance, are revealed as formidable enemies. The pioneers often met with defeat and died not knowing that they had furthered the science of medicine.

Doctor Atkinson, an opthalmologist, has traveled extensively and has recorded little known facts from which he has developed these sketches. Their power and claim rests on the sense of reality which the author evokes. Factual details are handled in a dramatic frame which allows the reader to share in the immediate experience.

This book is in no sense a complete record of medical advances through the centuries. Its particular merit lies in its appeal to the lay reader whose imagination and interest it cannot fail to capture. *Magic, Myth and Medicine* is a delightful and lively introduction to the vast history of man's fight to change the complexion of medicine from one of magic and myth to one of science and art.

JOHN HEFFRON SISSON, M.D.

■

Mission: U. S. A.: James W. Hoffman; Friendship Press, New York, 1956. 182 pp. $2.50.

The author describes this book as "a hop, skip, and jump around the country, collecting . . . views of Christians helping God to mend America's flaws." It is just that. Mr. Hoffman has tried to cover the American

scene and its relation to the job the church faces. The book is written in an easy style with no pretensions to scholarship. What it tries to do—present the problems of the church in twentieth century U. S. A.—it does remarkably well. It discusses such problems as population growth, geriatrics, the religiously displaced person, growing secularism, the busy executive with little time for church or family, and the worker who drains his energies on the assembly line.

The presentation is filled with specific examples taken from all parts of the country, showing what many churches are doing and what must be done. The author feels that the church must face its responsibility if it is to be a force in our age, and to fulfill this responsibility, it must first realize what it is. And Mr. Hoffman has provided many significant clues for us. Any minister will be better prepared for his job as a Christian witness, by pondering these worthwhile suggestions.

J. FRANK SCHULMAN

•

Rethinking the Christian Message: W. Norman Pittenger; Seabury Press, Greenwich, Conn., 1956. 147 pp. $3.25.

In a concise and forceful book, Dr. Pittenger presents an approach to the basic Christian message, that takes full account of the contributions of present day theologians and the active concerns of modern liberalists. He willingly declares that "we clutter the faith with irrelevancies" to the point of making the Christian faith difficult for the inquiring mind of our century. He charges "liberalism" with the intent to twist the Christian Gospel so that it becomes in effect nothing but the ideas of all men of good will and then not a Gospel but a restatement of natural morality. At the same time the author also offers a criticism of the orthodox traditions that have refused to present Christianity in terms derived from the general forms of thought of a given historical era. Orthodoxy's attempt has resulted, he claims, in an ingrown and sterile theology and a loss of vital contact with men. He fears that orthodoxy will soon be equated with ignorance, and he insists that we must always continue to rethink and thus to restate the Christian premise that our faith must be in "an operational" God who is Lord of His *whole* creation and not merely sovereign in the realm of religion.

The whole presentation forces the clergyman into a subjective rethinking that the failure in communicating the Christian message lies not with the faulty and sinful contemporaries but with the clergyman as communicator. We are unwilling (the author argues) to brave the scientific winds lest we call them cruel, and we are afraid to run the risk of exposing Christian teaching to the minds of modern thought and experience. Certainly this is encountered in the clinical pastoral training experience.

Dr. Pittenger leaves no doubt in the reader's mind of the strong convictions that establish the Christian message. There are several controversial issues, however, mostly of theological origin. One in particular seems in part to defeat the author's purpose if he were to "rethink" the application of his original thesis. He claims that the Church holds the sole right to interpret the Christian faith, but he is ready to point out that the Church has failed. He shows little knowledge of analytical psychology but alludes to its influence

as a motivating human science, when he says that it does make sense to talk of the neuroses and psychoses. His discussion of the Incarnate Christ will bring much stimulation to the mind disciplined in the psychological orientations of "human relationship."

KEITH W. KEIDEL

•

Christ Speaks from the Cross: Gardiner M. Day; Seabury Press, Greenwich, Conn., 1956. 148 pp. $2.25.

The author presents the death of Christ as having taken place in order that men might be convinced of their sins and realize how much their sins agonize the heart of God. Christ willingly took upon himself the sins of all men and saw this as necessary to save men. All men share the responsibility for his having been put to death through their indifference and self-centeredness. Man must confess his sins before God can grant forgiveness. Christ is pictured to us as still having confidence, even when he was faced with doubt on the cross. When Christ said that it was finished, Mr. Day suggests that Christ knew that it really wasn't finished, but that this was just the beginning of God's kingdom.

No explanation, however, is given as to *why* man is a sinner. Man does not fall into the sin of self-centeredness because he wants to. We know, psychologically speaking, that there are very real reasons, beyond man's control, which cause his waywardness. Usually it is a reaction against those who have made him feel guilty and gave no love in the first place. To call attention to people's faults only serves to make them more guilty and to drive them further away from relationship—not closer. Also, it repeats the same situation which made them sinners in the beginning. Paul tells us that God was in Christ not calling attention unto people's faults.

This reviewer is unable to accept the idea that Christ chose the cross as a means of making people feel bad over what they were doing to God. This is certainly belittling the meaning of the cross, to use it as a pressure weapon. Furthermore, God can take our sins with much more tolerance than we are able to believe. It is many times more comforting to think that He doesn't do so because we don't feel that *anyone* could really love us, though this is the very thing we want. In other words, love is oftentimes much easier for us to take through punishment than to accept as such.

If Jesus took unto himself the sins of the world, as Mr. Day suggests, then he did man a great injustice. To take from man the responsibilities of his own burdens is to rob him of his greatest opportunity for growth. Did not the death of Christ grow out of the conflict between freedom of the individual and the rigidity of the law, as seen in the Pharisees and Sadducees? The freedom of the soul of Christ had so frightened the rigid, hateful structure of the legalists that they had to get rid of him.

To make the cross an obligating event (in history) upon the lives of people would be to negate the very freedom of persons which he advocated and for which he was willing to die. It seems doubtful that he would have wanted others to feel a sense of responsibility for his own free choice. If Christ freely chose the cross, then he gave each and every man the right to

do with the cross what he wanted to do with it, even as he freely accepted it. Only in this principle can the human heart be touched, and surely Jesus had enough faith in the human heart that it would be touched in this manner.

Christ Speaks from the Cross is a traditional and mechanical statement of age-old concepts about the death of Christ. The minister looking for such views on the death of Christ will find good reading in this book. It offers nothing new or dynamic regarding the death of our Lord.

L. MACK POWELL

•

What They Believe: G. Edwin Covington; Philosophical Library, New York, 1956. 109 pp. $4.50.

This small volume reports the findings of a questionnaire survey of about eight hundred college students. The questionnaire, reprinted in the Appendices, deals with questions on Concepts of God, of Jesus, of the Future Life, of the Bible, of Religion and Society, of Prayer and Devotional Life. Statistical tables are presented, and six chapters are devoted to analysis of data and interpretive comments.

This reviewer firmly believes that such descriptive studies are sorely needed but that this particular one possesses many infirmities. Although the author reports statistical data, he commits the cardinal sin of social science research; namely, failing to make *full* use of the data on hand. For instance, Mr. Covington records frequency and percentage of replies to specific questions but fails to give a denominational breakdown of the specific replies, even though such data are obviously available. Nor does he record in the table form propensities relative to Freshmen, Sophomore, Junior, and Senior responses, although here again many data were available.

These and other oversights diminish greatly the importance of this book, as does the author's own obvious biases in interpretation and narration. Nevertheless, despite these weaknesses, the book is at least an attempt to gather empirical data of a religious-psychological nature. Such investigations, coupled with more statistical sophistication and methodological acuity, are vitally needed. Though this thin volume may appear shaky and incomplete, it is at least a step in the direction of descriptive research.

ORLO STRUNK, JR.

•

Rediscovering Prayer: John L. Casteel; Association Press, New York, 1955. 242 pp. $3.50.

More than a manual of spiritual exercises this book undertakes to do precisely what the title indicates—to rediscover prayer. Always the discussion takes place from within the experience of prayer. There is no attempt to make a case for prayer. The book is not on the defensive. It is, rather, a witness or a testimony as to what men who were committed to prayer have found in their journey.

The clergyman will find helpful Dr. Casteel's discussion on retreats, as provided in the chapter dealing with "The Ingathering Action of Prayer." The retreat idea is growing very rapidly among Protestant churches generally, and it is important that there be understanding of its function and the nature of its contribution to the individual and group experience of the Christian. What is said about devotional reading is also very important. This reviewer regrets that the author has not provided the reader with a comprehensive listing of the devotional books which the author himself has found helpful.

It is a courageous undertaking to write a book on prayer. No man dares pose as an authority or even as an expert. The peril of the clergyman is that he is a *professional* prayer. It is difficult and embarrassing to discuss the meaning of prayer as merely a personal, private experience. The temptation is ever present to patronize the other disciplines of the mind by an attempt to make prayer acceptable to them. To discuss prayer merely in terms of psychology, theology, philosophy of religion or the history of piety is to render the meaning sterile and embalmed. To succeed in making a creative synthesis of prayer as a discipline of the mind and the experience of the heart is a significant achievement. This Dr. Casteel has done in simple English available to all who read.

HOWARD THURMAN

•

Christian Ethics: Georgia Harkness; Abingdon, New York, 1957. 240 pp. $3.75.

The author believes that this general text on Christian ethics, one among so many, is richer than the "overly simple ones" and simpler than the ones not apt to "be read or understood by the ordinary person." Yet its ultimate reason for being is that she knows of none which "says just what I think needs to be said!" It covers, very briefly, most of the categories of biblical and theological ethics, and quickly surveys social problems in the major areas of politics, race, economics, family, foreign affairs. Science, art, and education are dealt with *en bloc* in three or four pages as "culture." There is nothing about medicine, law, communication, technology, transport, or the other modern ethical thornpatches. The index is very well done.

JOSEPH FLETCHER

•

The Face of Justice: Caryl Chessman; Prentice-Hall, New York, 1957. 268 pp. $3.95.

Here is the third in a dramatic trilogy on crime, courts, prisons, and capital punishment: all written in cell 2455, Death Row, San Quentin. The first was *Cell 2455, Death Row;* the second, *Trial by Ordeal.* The author has been under sentence of death for an unprecedented nine years now on charges of robbery and rape, having fought his own case, often without legal counsel, all the way up to the U. S. Supreme Court's order for a new hearing below. Because of his brilliance and learning, and a remarkable gift for words, Chessman's death-cell writing provides a unique record of stubborn purpose against hopeless odds; nothing seems able to dissipate his ego strength. It is an awesome case of psychic energy.

JOSEPH FLETCHER

Promise of Deliverance: Dan Wilson; Pendle Hill, 1951. 32 pp. 35 cents.

Experiment with a Life: Howard E. Collier; Pendle Hill, 1953. 32 pp. 35 cents.

The Examined Life: Carol Murphy; Pendle Hill, 1955. 32 pp. 35 cents.

The Faith of an Ex-Agnostic: Carol Murphy; Pendle Hill, 1949. 48 pp. 35 cents.

The Pendle Hill Pamphlets are attractively produced. Their general background is that of the Quaker tradition, but this is so in no narrow sense. Pendle Hill is a community for religious and social study and cooperative living which endeavors to represent the variety of living experience, and when a particular "concern" arises in the mind of any one of the members, this may find expression in pamphlet form. The title gives a good indication of the contribution which each provides.

F. W. DILLISTONE

•

Man off Beat: David Hughes; Reynal, New York, 1957. 153 pp. $3.00.

From the first page to the last of this novel, the reader sees and is helped to feel somewhat the experience-world of its main character, William Gunner, advertising executive of London, an ex-patient of a psychiatric sanitorium, as he steps off the train on the opening page. The author's descriptions of Gunner's emotional reactions in the small English town picked at random from the map, where he has gone to rest up before returning to what he calls his "rat race in London," are so vivid at times that one loses the thread of the plot. Affecting him, and being affected by him, are a pompous canon, a soul-saving curate, and the widow-landlady of his hotel, whose name (Venetia) Gunner finds synonymous with sex.

Of particular interest to pastors and others who work with persons in stress is the reaction of this ex-patient to the Church and its symbols, dynamically lined out in living print by an able writer. The novel is decidedly worth reading.

HENRY H. WIESBAUER

•

Growing a Christian Personality: R. Lofton Hudson; Sunday School, Nashville, Tennessee, 1955. 117 pp. 60 cents.

This slender volume is an attempt to bring simple psychological principles to bear on the development of a Christian personality. It is designed to be used as a text for adolescents in the Church School. Dr. Hudson, a Baptist minister, theological instructor, and author, writes in an interesting and lucid style. All in all the book does a reasonably good job of integrating a few elementary psychological principles with a Christian philosophy of life. The sections on "Directions for Teaching" and "Questions for Review and Examination" may prove to be of real help to the overworked pastor, youth director, and church school teacher.

ORLO STRUNK, JR.

Making the Years Count: New York State Joint Legislative Committee on Problems of the Aging; Legislative Document No. 32, 1955. 162 pp. Free.

This report contains the findings and recommendations to the Legislature, as well as a series of papers presented in committee hearings. Of particular interest in this important document is the analysis of the law in the State of New York as it affects older persons, and recommendations for change; an article upon the law which makes children legally responsible for the care of their aged parents; and studies of the occupational patterns and employment problems of older workers. This is information and ammunition worth having for those who are interested in the goal of the committee which is "a secure old age in a secure economy."

PAUL B. MAVES

•

Psychology of Adolescence: Karl C. Garrison; Prentice-Hall, Englewood Cliffs, N. J., 1946. 529 pp. $6.00.

Despite the fact that this is basically a textbook, the general reader and the professional practitioner could gain much from this interesting volume. It summarizes a great deal of current research, which, in a time of technical jargon and statistical sophistication, is a good thing for the busy youth worker or clergyman. Of special interest to the religious worker is a chapter on "Ideals, Morals, and Religion," in which the author does not hesitate to point up the complexity of this area of adolescent development, at the same time expressing a concern that the religious needs be considered and met.

ORLO STRUNK, JR.

•

The Life of Man with God: Thomas Verner Moore; Harcourt, Brace, New York, 1956. 402 pp. $3.95.

Father Moore submitted a questionnaire based on Chautard's *The Soul of the Apostolate* and the Second Book of *The Dark Night of the Soul* to laborers, housewives, teachers, priests, monks, and nuns. The two hundred answers received are evaluated with all the author's skill as a theologian and psychiatrist. The result is a challenging and moving report of the prayer life of Roman Catholics. An excellent fifteen-page annotated bibliography on the spiritual life is included. The non-Catholic may find himself reading with humility and some painful soul-searching.

INA MAY GREER

•

The Gift and the Giver: Nelia Gardner White; Viking Press, New York, 1957. 316 pp. $3.95.

The bare bones of this novel are the old themes of the possessive mother, the disturbed and delinquent boy who is the product of a broken home, the sensitive artist loving a house-proud, unperceptive, rejecting woman. It is, however, also the story of four people who are capable of growth and of a woman who can be shatteringly honest with herself. This book would make an excellent text for group discussions, especially for seminars on pastoral care.

INA MAY GREER

OUR REVIEWERS

Harry H. Jones is Director of the Parish Training Program of New England, Whitinsville, Massachusetts . . . *Don H. Gross* is Chairman of the Healing Commission, Episcopal Diocese of Pittsburgh, Pennsylvania . . . *Thomas W. Klink* is Chaplain-Supervisor at Topeka State Hospital, Topeka, Kansas . . . *Charles F. Kemp* is Professor of Practical Ministries at Brite College of the Bible, Texas Christian University, Fort Worth, Texas . . . *Paul B. Maves* is Professor of Religious Education, Drew University Theological School, Madison, New Jersey . . . *Alvin V. P. Hart* is Chaplain-Supervisor at Bellevue Hospital, New York City . . . *Ada L. Allport* is a psychologist in Cambridge, Massachusetts . . . *Sophie T. Cambria* is a member of the faculty of Hunter College, New York City . . . *Walter P. Bell* is a clergyman in Terrell, Texas . . . *George E. Thomas* is Chaplain, U. S. Navy, United States Coast Guard Receiving Center, Cape May, New Jersey . . . *Jacqueline Y. Sutton* is a social psychologist in Princeton, New Jersey . . . *Joe E. Caldwell* is Chaplain-Supervisor of the Boys Industrial School, Topeka, Kansas . . . *Smith L. Lain* is Staff Associate in Christian Education, National Town-Country Church Institute, Protestant Episcopal Church, Parkville, Missouri . . . *Ina May Greer* is Research Associate in clinical psychology in Boston, Massachusetts . . . *Blanche Carrier* is Minister of Education, First Methodist Church, Fullerton, California . . . *Ernest E. Bruder* is Chaplain Coordinator, Saint Elizabeths Hospital, Washington, D. C. . . . *William J. Wolf* is Professor of Theology at Episcopal Theological School, Cambridge, Massachusetts . . . *Massey H. Shepherd, Jr.,* is Professor of Liturgics, Church Divinity School of the Pacific, Berkeley, California . . . *Carroll A. Wise* is Professor of Pastoral Psychology and Counseling at Garrett Biblical Institute, Evanston, Illinois . . . *Hans Hofmann* is Director of the Harvard University Project on Religion and Mental Health, Cambridge, Massachusetts . . . *Arthur Lerner* is a member of the Psychology Department, Los Angeles City College, Los Angeles, California . . . *F. W. Dillistone* is Dean of The Cathedral, Liverpool, England . . . *John Heffron Sisson* is a physician in Boston, Massachusetts . . . *J. Frank Schulman* is Minister of the First Unitarian Church, Youngstown, Ohio . . . *Keith W. Keidel* is Chaplain at Englewood Hospital, Englewood, New Jersey . . . *L. Mack Powell* is Protestant Chaplain at Central State Griffin Memorial Hospital, Norman, Oklahoma . . . *Orlo Strunk, Jr.,* is Associate Professor of Psychology, West Virginia Wesleyan College, Buckhannon, West Virginia . . . *Howard Thurman* is Dean of Marsh Chapel, Boston University, Boston, Massachusetts . . . *Joseph Fletcher* is Professor of Christian Ethics at Episcopal Theological School, Cambridge, Massachusetts . . . *Henry H. Wiesbauer* is Protestant Chaplain at Westboro State Hospital, Westboro, Massachusetts.

BOOKS RECEIVED BUT NOT REVIEWED

The Mighty Beginnings: Edited by Garland Evans Hopkins; The Bethany Press, 1956.

The Ten Commandments: Solomon Goldman; University of Chicago Press, 1956.

The Circle of Faith: Marcus Bach; Hawthorn Books, 1957.

Desegregation and the Law: Albert P. Blanstein and Clarence Clyde Ferguson; Rutgers University Press, 1957.

Pictorial History of Protestantism: Vergilius Ferm; Philosophical Library, 1957.

The Road to Persuasion: William Muehl; Oxford University Press, 1957.

Journey Into Mission: Philip Williams; Friendship Press, 1957.

Teacher Training Guide: Seabury Press, 1957.

Great Christian Plays: Edited by Theodore M. Switz; Seabury Press, 1956.

Let's Play a Story: Elizabeth Allstrom; Friendship Press, 1957.

Judas the Betrayer: Albert Nicole; Baker Book House, 1957.

The Intimate Life: J. Norval Geldenhuys; Wm. B. Erdmans, 1957.

Man and Time: Translated by Ralph Manheim from the Eranos Yearbooks; (Bollingen Series) Pantheon Books, 1957.

On the Utility of Medical History: Edited by Iago Galdston, M.D., International Universities Press, 1958.

In One Spirit: D. Campbell Wyckoff; Friendship Press, 1958.

CURRENT PERIODICAL LITERATURE

EDITED BY THE REV. JOSEPH FLETCHER

"Research Notes," edited by Paul Popenoe, *Family Life,* Vol. 17, Nos. 2-7, Feb.-June, 1957.

British studies show that 51 per cent of children are nail-biters, more boys than girls, and they tend to give up nail-biting after 12 years of age . . . Reports to the Association for Applied Psychoanalysis indicate that prostitution is "an illness shared by two people," and its drive is most often hostility and bitterness; most prostitutes "attempt" suicide . . . The United States population has passed 170 million; the 1956 birth rate (with 4,200,000 births) was the highest in history . . . V. A. hospitals report that shock treatments have been reduced 90 per cent since "tranquilizers" came into use . . . First-cousin marriages occur about once in 200 marriages . . . Since 1948 juvenile delinquency has increased 70 per cent; child population, 16 per cent . . . Glick, of the U. S. Census Bureau, reports that 10 per cent of all couples are permanently childless, whether by necessity or choice . . . More than one-third of college students are married (including graduate students), compared to three-fourths married in the entire population at the same ages (20 to 34 years) . . . Maternal mortality in the United States, now only four per 10,000 live births, is only one-fourth of what it was ten years ago.

JOSEPH FLETCHER

•

"Arztliche Behandlung als dialogische Leidenshilfe," by Gustav Bally, M.D., *Wege zum Menschen,* Vol. 9, No. 7, July 1957, pp. 209-214.

In recent years a new style of therapy has appeared. It is based on the fact that a new view of man has opened up in the medical arts, in which sickness, patients, and physicians are seen under a new light. The old medicine presupposed the patient to be a physical apparatus; largely a matter of physics and physiology. It had its origin in anatomic research and dissection of dead bodies; its inquiry into health began and ended with the dead body. Such treatment might "cure" patients (L. *curare*), but can it "heal" them (L. *sanare*)? The new therapy is more a matter of anthropology than of biology; it acknowledges that medical care is something more than repairing defective organisms. People who visit doctors are looking for health, and "health" is a radically new sense of life! We have learned this from psychosomatics. Psychotherapy has introduced the *conversation* into treatment; and thus men are regarded as separated from nature as well as being part of it. Therapy is no longer bio-centric but anthropo-centric. Now psychotherapy is *dialogue,* "dialogical help in sickness"—not an intellectual exchange but more of a purposeless dialogue in which the talking and hearing count most. The partners in it listen and learn "something which was not heard before" (subconscious). They have to answer, become responsible for what they hear—physician and patient alike. What was unconscious before

("it") becomes conscious ("I"). Two key words signify this therapy; "psyche" and "depth"—for psychotherapy in depth is a conversation that overcomes the split between subject and object, and physician and patient talk and hear each other together. The patient becomes the doctor's brother! In this way darkness is illuminated, life built anew, and the patient can choose himself and be responsible for himself.

KLAUS REBLIN

•

"The High Cost of Medical Care," by unsigned writer, *I.U.D. Digest* (A.F.L.-C.I.O.), Vol. 2, No. 4, Fall, 1957, pp. 91-98.

Little Benny Hooper's rescue from a well on Long Island aroused the pity of the nation. Then his father, under the kleig-lights of publicity, received a bill from the on-the-spot doctor for $1500. Pop couldn't pay and the nation roared in anger. The A.M.A. was embarrassed rather than regretful. The doctor withdrew his bill as a "misunderstanding." He was, he supposed, only billing according to what the traffic would bear and the child's parents had received many sympathetic gifts! The A.M.A. was worried only about the bad publicity, not the ancient practice of charging what the traffic would pay. Few Americans are prepared to contest medical bills in the courts, because of the price in nerves, loss of time, legal costs. Thus a recent Gallup poll gave the highest vote (32 per cent) to the doctors as the overpaid profession. They are the highest paid of all the professions, by far. The average American family pays $278 a year to them. In many places, e.g., Washington, D. C., a call to the medical bureau for an emergency night-visit is met with a promise to pay $10 or a referral to a public hospital. By 1956 hospital insurance plans covered 115 million people; only a slightly smaller number of people in surgical insurance. More and more the nation is pooling its resources and risks through insurance. But these are severely limited in their benefits; only 5 per cent of Americans have "major" medical protection, according to the Health Insurance Council. Indeed, medical insurance policies have been used to jack up medical costs. Those with insurance pay twice the median medical-care expense! In the decade from 1946 to 1956 the average hospital cost increased more than 100 per cent! Compare this to a 37.6-per-cent rise in living costs. Much of the increase of medical insurance is due to collective bargaining and its inclusion of health needs. About 40 per cent of newly graduated doctors accept salaried jobs, against only 15 per cent in 1915 and about 25 per cent a decade ago. This alarms organized medicine, and the A.M.A. resists it. It makes no frontal attack on individual hospitals and their salaried doctors but against corporate practice through State laws. They won a victory recently in Iowa, where the courts have ruled that doctors may not be salaried for supplying x-ray facilities. The long and short of it is an increasing feeling that medical care must be provided on terms nearer what people can afford. The arguments against national health insurance seem weaker and less effective.

JOSEPH FLETCHER

•

"On Tranquilizing Magic," by John A. P. Millet, M.D., *Pastoral Psychology*, Vol. 8, No. 74, May, 1957, pp 15-20, 66.

Reliance on magic is proportional to ignorance of the nature of a problem

and of the means to its solution. People impute to the chemist's formulae magical properties to solve problems whose causes are unknown to them. Trying to control the products of man's mental activity, instead of counteracting these forces in their motivational system, which leads to more destructive attitudes, reflects the temper of the times. A case in point is the demand for "tranquilizers." A studied concensus of their effects is that they have shortened the duration of acute mental disturbances by bringing the patient to a mood receptive to other therapies and have made the therapist's task easier and more agreeable. These results far from indicate the removal of the causes, but they have sparked and financed research into them, an area in which the States' budgets are proportionally weak. The primary needs are still for more and better trained personnel and better community work in detection and follow-up care.

EDWARD TULIS

•

"The Place of Religion in Modern Medicine," by Russell L. Dicks, *Pastoral Psychology*, Vol. 8, No. 77, Oct., 1957, pp. 23-26.

Modern medicine, like the Good Samaritan, is compassionate and concerned with the needs of the sick. Illness is isolation; its pain, fever, and fatigue reveal to us the anxiety, dread, and anger that lie behind calling for help. The patient hospitalized is subjected to all kinds of strange practices and felt indignities. He may even have to be isolated from other sick people, feeling unclean for that reason. Medicine came out of religion; they have separated too much. Scientific medicine can add years to life, but not life to the years; this is what religion can do. Therefore they must rejoin hands. Many think that religion and anthropology will make the next great contributions to medicine. In this connection there are four things to note, as far as religion goes: (1) Every hospital should have a trained chaplain, whose work, like the doctor's, is patient-centered and not doctrine-centered. (2) Future hospitals, especially teaching ones, will have pastor-counselors and not just bedside pastors. Places like the Mayo Clinic report that 83 per cent of patients have no organic disease. What "medicine" will they receive? The author visualizes a corps of pastor-counselors with at least two years' of post-B.D. training working in out-patient programs. (3) Future hospitals and clinics will have prayer-places; even private clinics of two or more doctors will have them. (4) Pastor-teachers will be on most medical faculties, as is already the case at Gray Medical School and at the University of Chicago's Medical School.

JOSEPH FLETCHER

NOTES AND COMMENTS

The Academy of Religion and Mental Health recently announced a grant of $10,000 from the Smith, Kline and French Foundation to provide fellowships for theological students in mental hospitals. A similar grant was made for the same purpose in 1957.

•

A special interseminary Convocation on Religious Healing was held in April at the Episcopal Theological School in Cambridge, Massachusetts. Addresses were given by the Reverend Alex Holmes of Manchester, England; The Reverend Harry Robinson, Jr., of Bellmore, Long Island, New York; and The Reverend Graham Lesser of Everett, Massachusetts.

•

The Association Press (291 Broadway, New York 7) has issued some excellent fifty-cent paper-back books. The series is entitled Reflection Books and include *Religion and Health,* edited by Simon Doniger; *Denominations—How We Got Them* by Stanley Stuber; *Questions and Answers* by Jack Finnegan; and *The Bible When You Need It Most* by T. Otto Nall.

•

An excellent pamphlet entitled *Sex in Marriage* is now available through the National Marriage Guidance Council, 75 Duke Street, London, W. 1, England. The price is One Shilling.

•

The Reverend Alex Holmes, minister of Cavendish Chapel (Congregational), Manchester, England, and active in the religious healing movement in that country, is now publishing *The Healing Quarterly.* The first issue includes articles, photographs, testimonials, and a healing directory. The subscription price is 8s., or $1.25. Correspondence should be directed to W. E. Cornille, 6 Broadoaks Road, Sale, Cheshire, England.

•

A plan of community action to meet the mental health needs of its citizens is outlined in a 25-cent pamphlet, "Your Community and Mental Health," recently released by the Public Affairs Committee, 22 East 38th Street, New York City.

•

Walter W. Dwyer's *Churches' Handbook for Spiritual Healing,* planned for spring publication, is the result of five years of careful research among all denominations. It presents an inclusive philosophy of healing applicable to all churches as well as details of the actual mechanics of healing services. This 100-page booklet may be ordered from Samuel Weiser, 752 Broadway, New York 3. Price 50 cents.

•

The Auburn Ministers' Fellowship, of Auburn, California, in cooperation with DeWitt State Hospital, this spring sponsored a course for the pastor to assist in deepening his understanding of the problems of mental illness.

•

The Youth Department of the Board

of Education and the Department of the Christian Family have cooperated in publishing a new series of leaflets on preparation for marriage for seniors and older youth. They are designed for distribution in youth groups or to undergird teaching in a leadership course or a discussion in the youth program. They may be purchased from the Service Department of the Board of Education, P. O. Box 871, Nashville, Tennessee. Single pamphlets, 20 cents for 12; $1.00 for 100; Sets, 15 cents each; 25 for $3.50; 100 for $12.00.

The Eleventh Annual Summer Workshop on "The Techniques of Counseling" will be presented by the American Institute of Family Relations in Los Angeles August 4 through 16, under the direction of Dr. Paul Popenoe.

•

The Third National Conference on Family Life of The Methodist Church will be held in Chicago October 17-19, 1958.